This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL
LIBRARY

From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

SERMONS,

CONTAINING AN

ILLUSTRATION

OF THE

PROPHECIES

TO BE

ACCOMPLISHED FROM THE PRESENT TIME, UNTIL THE NEW HEAVENS AND EARTH ARE CREATED, WHEN ALL THE PROPHECIES WILL BE FULFILLED.

By ELIAS SMITH,
PORTSMOUTH, N. H.

"But I will shew thee that which is NOTED in the Scriptures of truth; and there is none that holdeth with me in these things but MICHAEL your Prince."....DANIEL x. 21.

EXETER:

Printed by NORRIS & SAWYER, for the Author; Sold by them, by the Author and Booksellers in Portsmouth; by the Booksellers in Boston, Salem, Newburyport, Portland, New-Bedford, and Newport; by elder RANSOM PAGE, Cabbot; RICHARD RANSOM, jr. Woodstock; ALDEN SPOONER, Windsor, Ver.; WILLIAM ROUNSWELL, Freetown; JESSE LOCKE, Hallowell, Maine; THOMAS TRUNDY, Wiscasset, and by the Booksellers in the United States.
1808.

BS
647
.S54

DISTRICT OF NEW-HAMPSHIRE....ss....

BE IT REMEMBERED that on this seventeenth day of January, in the thirty first year of the Independence of the United States of America, Elias Smith of Portsmouth, in said district, preacher of the gospel, hath deposited in this Office the title of a Book whereof he claims to be the Author, in the following words....*to wit*:.... "Sermons, containing an Illustration of the Prophecies to be accomplished from the present time, until the new Heavens and earth are created, when all the prophecies will be fulfilled....By Elias Smith, Portsmouth, N. H. But I will shew thee that which is noted in the scriptures of truth; and there is none that holdeth with me in these things but Michael your prince....Daniel x. 21."....In conformity to An Act of Congress, entitled, "An Act for the encouragement of Learning by securing the Copies of Maps, Charts, and other Books to the Authors and Proprietors therein mentioned"....And also "An Act supplementary to an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and other Books to the Authors and Proprietors of such copies therein mentioned, and extending the benefits thereof to the arts of Designing, Engraving, and Etching Historical and other prints."

R. CUTTS SHANNON, *Clerk of said District.*

A true Copy of Record,

Attest, R. C. SHANNON, *Clerk.*

INTRODUCTION.

Friends and Brethren,

THE things mentioned in the following Sermons, have employed my thoughts for about ten years past, and what is here offered to the public, is the result of my search after truth in the scriptures of truth, that sure word of prophecy.

The things mentioned in these Sermons are different from any thing I ever saw written on the prophecies, and appear to me what the Holy Ghost meant we should understand.

There are at the present time, a variety of opinions among those who profess to understand the scriptures; and among them all, there appears to me some things right and some wrong.

I have read several systems (as they are called) and find they all have an idea of something great yet to come; but how these great things will come to pass, and what they will be, is what they differ about.

I have read *Dr. Gill*, *Newton*, *Hopkins*, *Winchester*, *Spaulding* and *Cummings;* these have all written upon what they call the *Millennium;* they differ from each other, and from the scriptures in some things, as I understand the scriptures.

Mr. *Winchester* had the greatest knowledge of prophecies, of any writer I have ever seen, and t[illegible]

no doubt in my mind of his being a good man, though I think he was in an error concerning the salvation of all men. His arrangement of the things which are to take place until the last judgment is, in general, according to the scriptures, and had he gone through as he set out, he would have outdone all who have written before him; but when he came to the last part of his book, his plan carried him away from the scriptures, and to make it out, he was obliged to leave what he first laid down as a rule to understand the prophecies; that is, *the plain literal meaning of the scriptures.*

After he had described the lake of fire, and shewed that the wicked would be cast into it, and die the second death, which is the last the scriptures say of the wicked, he undertook to prove that they would be tormented for hundreds, thousands, perhaps millions of years, and after all this, be brought out of that exquisite torment, and be brought into a state of glory, honor, immortality, and eternal life, in the everlasting kingdom of Christ. This is the old pagan doctrine of being purified by fire, instead of being washed from sins in the blood of the lamb.

This same doctrine the church of Rome holds, called by them *purgatory*. *Dr. Chancy* held the same. This is imaginary, whether held by *Pagans*, *Roman Catholics*, *Winchester*, *Chancy*, or others under the name of *Universalists*.

In writing the following sermons, I have endeavoured to attend closely to the plain declarations of the scriptures of truth, without any regard to the opinion of any man. My Bible and Concordance was almost the whole of my books, to assist me in writing what is here communicated to the public. If there are any errors in this work, they are mine, and not another man's.

My reason for writing as I have, is this; when I was young, my parents taught me to have a sacred regard for the bible. They taught me to believe that the principal things in the scriptures, were contained in the catechism. This I believed for many years, till I found it contained contradictions and impossibilities, and was contrary to the plain declarations of the scriptures.

When I began to preach, I belonged to a *calvinistical baptist church;* and as I had read the scriptures, and committed to memory the greater part of the new testament, I preached as that read, which led some of the older ministers to tell me I was not doctrinated, and that I had no system. They directed me to *Dr. Gill, Mr. Osteruald, Dr. Edwards, Mr. Pool, Burkit, Henry,* and to close the whole, *Dr. Hopkin's body of Divinity.* As they were the oldest, I supposed they knew the most, and by their direction, I paid close attention to these systems of *human divinity*, and made some proficiency in the doctrinating plan; till at last upon this plan, I was obliged to tell my hearers, that though the scriptures proclaimed salvation to all who believe; yet God had determined how many should be saved, and how many should be damned. The effect of this preaching was as might be expected; the young people, at once felt at liberty to pursue the pleasures of sin, hoping that in a sinful course the irresistible power of God would take them by force, and make them love what they then hated; the aged remained stupid, waiting, as they termed it, for the electing love of God, (as it was called) to come and force them into the vineyard at the eleventh hour. Those who professed religion, under this preaching grew stupid, and proud of their share in the partiality of God, called, by them, *sovereign grace.* At this time I lived in Woburn, and was under the more particular direction of the baptist *Bishops* in Boston, whom I then greatly feared.

All these things happening in consequence of my systematic preaching, gave my mind an amazing shock, and with this, my system had a most violent shock, which terminated in its overthrow. I found that it would not do for me to preach in this manner any more, and I dropped it from that time.

As my *bodies of divinity, annotations, Doctor's receipts* and *medicines*, had sickened instead of curing me, I sold them all for what the buyer was pleased to give. I cleared my book case of them, and forgot what I had learnt as fast as I could, as things behind, and begun to think of the extent of the love and grace of God to man;

this was spoken to me day and night by the things that are seen in creation.

I begun to tell people, that my mind was more liberal than it had formerly been,—some from this, said I should be a Deist, some said I was an Universalist, some said one thing, some another. Finally, I concluded it was not my duty to remain so, installed over the church, and confined to spend my days in preaching to two or three hundred people.

This news was soon carried to the *Bishops* in *Boston*, and one came to see me, and used every argument he was master of, to persuade me to remain the pastor of the church; but all his arguments were to no purpose, I was dismissed. Sometimes I thought it was best not to preach any more. This I could not do, as God had in former years given me such an evidence of being called to the work. To be a *Calvinist*, I could not; to be a *Deist*, appeared to me wrong. As the *Universal* plan spoke of the extensive love of God to man, I concluded in my mind to try that, thinking if it was right and free from the inconsistencies of *Gillism*, I was willing to believe it, however I might suffer on that account. I then obtained *Winchester's dialogues*, and *Chancy* on *Universalism*, and read them candidly; and thought there was less inconsistency in that plan than the other.

However, I concluded from reading these two books (not from reading the scriptures) that this was preferable to the others, and preached twice, upon the plan, under a great many embarrassments, in my own mind. Some were *grieved*, some were *pleased*, and some were *mad*. I read Huntington's *Calvinism improved*, or salvation for all men, to finish my studies of *Universalism*. In reading this, I found that my mind was in the old *Calvinistic plan still*; and that all the difference between *Calvinism* and *Universalism* was in the number. The latter had built upon the former; and I saw and believed that when *Calvinism* went down, *Universalism* would go down with it, so I viewed it then, so I view it now. Being convinced that both were an error, I stood like a man

who was honestly searching the way to pursue his intended journey, but found two ways he had tried had run out.

While I stood, thinking on my situation, and saying, what shall I do? there seemed to be a gentle whisper to my understanding, in these words, "*Drop them both and search the scriptures.* I considered this the voice of the spirit of God, which I was determined to obey; and the next Lord's day, I publicly renounced them both, and endeavoured to convince the assembly that these were both errors, and this has invariably been my mind ever since; which is six years this present month, February 1808.

I was now without a system, and felt ready to search the scriptures; but as I was engaged in worldly business, I concluded to preach once in the week, and attend to my business six days as other men did. I remained in this state for some weeks; but on a certain day as I was alone, thinking on my present situation, it seemed to me that a voice fell from heaven speaking to my understanding in these words, "*Give an account of thy stewardship; for thou mayest be no longer steward.*" This I felt in my heart, and said, if this takes place, I am undone forever. There seemed a choice before me, which was, to give up all for Christ; or give up Christ for what there is without him. My choice at once was made, I said Christ is all, let me have this, I renounce the rest.

From that time I begun to settle my affairs, and to search the scriptures, and preach Christ instead of *calvinism*, or *universalism*; and so I have endeavoured to preach to this day.

In my search after truth in the scriptures, I have been led to reject many things which others hold; and to embrace many things which some reject, because they do not search after what God has said in his word.

The motto in the title page, (which is, "I will shew thee that which is noted in the scriptures of truth, and there is none that holdeth with me in these things but Michael your Prince,") means that what I have written,

is different from what people in general believe. This is nothing to me while I have an evidence that MICHAEL, (the Lord Jesus,) holds with me in these things; and this I believe is true from the best light I have upon the scriptures.*

As to the stile, I do not pretend to elegance, nor to be much skilled in the knowledge of letters. I do not write to please *Criticks;* but to help those who wish to know what the scriptures mean, If I can be understood, this is what I want. Without doubt, this will appear as all other human productions do, defective in some things; but it is the best I know; let a wiser man do better. I feel a diffidence in offering it to the public, but believing it will serve to give people a knowledge of some things which are not much mentioned, though plainly described in the scriptures, I submit it to the judgment of the candid, hoping that the blessing of God will attend those who read and hear.

If my reader's find the pleasure in reading this work, which the subject has afforded me while writing upon the things yet to come to pass, they will feel themselves doubly paid for the expense, and time they take up in reading it.

The things I have noticed, appear to me glorious above all I ever saw besides, and I close with the words of an elegant French writer, (with a little variation) when speaking upon the works of God in Creation.

"My dear reader, whatever, then, may be your situation in life, I shall cheerfully submit to your decision, if you judge me as a man, in a work whose leading object is the "*instruction*," and happiness of mankind. If, on the other hand, I have attained to the glory of

.....

* In some of my former publications, I have described the reign of Christ different from what it is in this work, by holding that his kingdom would spread all over the world before he appears on the earth, this I am convinced is a mistake; my mind was then confused by what is called the spiritual reign of Christ.

communicating to you some new pleasures, and of extending your views into the unbounded and glorious *fields of prophecy*, reflect that, after all, these are the perceptions but of a man, they are a mere nothing compared to that which is; that they are the shadows only of that eternal truth, collected by one who is himself but a shadow; and that a small ray of that sun of intelligence which fills the universe, has been playing in a drop of troubled water."

The Lord grant that we may not only read and understand, but be sharers in that glory which shall fill the new Jerusalem, when the saved shall see the face of the Lamb world without end. Amen.

ELIAS SMITH.

Portsmouth, N. H. Feb. 6, 1808.

Index to the Sermons.

INTRODUCTION to the work.....PAGE..3

SERMON I.

The meaning of prophecy; and the things mentioned in these sermons.....13

SERMON II.

The covenant made with the Israelites at Mount Sinai.....28

SERMON III.

The new covenant to be made hereafter with the house of Judah and Israel.....32

SERMON IV.

The prophecies which speak of the return of the Jews to the land of Canaan according to the new covenant.....39

SERMON V.

The land of Canaan described—the present situation of Jerusalem—the present state of the Jews—the manner in which they will return.....61

SERMON VI.

The army which will combine against the Jews after they return to their own land.....69

SERMON VII.

Prophecies which speak of the coming of Christ to reign upon the earth.....80

SERMON VIII.

Several things which will take place when Christ appears on the earth.....88

SERMON IX.

Description of Christ's kingdom on earth for one thousand years.....106

SERMON X.

The city and house which will be built when Christ reigns on earth.....129

SERMON XI.

The rivers and streams which will flow through the land of Canaan when Christ reigns on earth.....147

SERMON XII.

All nations will meet at Jerusalem from year to year in the thousand years, and what they will meet for.....154

SERMON XIII.

The meaning of satan's being let loose to deceive the nations, &c.....168

SERMON XIV.

The last judgment.....174

SERMON XV.

The lake of fire into which the wicked will be cast, after being judged out of the books.....187

SERMON XVI.

The second death described.....197

SERMON XVII.

Words used in scripture to describe the dreadful end of the wicked.....212

SERMON XVIII.

Expressions used in scripture to describe the end of the wicked.....228

SERMON XIX.

The new heaven and earth, which will appear after the first heaven and earth are passed away.....238

SERMON XX.

The new Jerusalem which will come down from God out of heaven, after the new heaven and earth are created.....249

SERMON XXI.

The kingdom which Christ will deliver up, and the kingdom in which he will reign forever after he is subject to him that put all things under him.....269

SERMON XXII.

The duty enjoined on all which is to take heed to the prophecies, as a light shining in a dark place, until the glorious day dawn.....281

ILLUSTRATION

OF THE

PROPHECIES.

SERMON I.

II PETER, I. 19, 20, 21, "*We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God ſpake* as they were *moved by the Holy Ghoſt.*"

THE ſubject before me, contained in theſe verſes, is great, and important, and worthy of being attended too by every lover of Jeſus. With all the light I have received from the ſcriptures, and from the wrings of thoſe who have ſearched the prophecies, I feel a diffidence, while looking through the ſcene of prophecies concerning what has taken place, is now fulfilling, and will be accompliſhed, when "the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets."

The apoſtle Peter in theſe verſes, conſiders the prophecies the ſure word, as it reſpects what had already taken place, and as to what could be hereafter.

Theſe words contain three particulars, which I ſhall attend too in the following Sermons.

I. *Explain the meaning of the word*—PROPHECY.

II. *Speak of the light it affords us in this dark world.*

III. *The duty enjoined on all, which is, to take heed to it, until the day ſhall dawn, and the day ſtar ariſe.*

I. The meaning of the word—PROPHECY.

The original meaning of this word is, foretelling future events, or making a thing known before it is ſeen. This can only be done by him, who can declare the end from the beginning; and thoſe to whom God reveals future things. This is the account given of prophecy in the text: "Holy men ſpake, moved by the Holy Ghoſt". The apoſtle has made particular mention of ſome of the prophecies delivered by the prophets, concerning the ſufferings of Chriſt and the glory which ſhould follow. It was revealed to them that Chriſt ſhould ſuffer and be glorified, and, that others ſhould ſee what they knew would come to paſs, and that they ſhould not ſee the things which the apoſtles ſaw. 1 Peter i. 10, 11, 12, "Of which ſalvation the prophets have enquired and ſearched diligently, who prophecied of the grace that ſhould come unto you, ſearching what, or what manner of time, the ſpirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow; unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into."

Were there no prophecies in the ſcriptures, fulfilled, we might doubt the truth of thoſe which are yet to be accompliſhed. There are multitudes which have been fulfilled with the greateſt exactneſs, others which are fulfilling in our day; and there is no room left to doubt but all will finally come to paſs in the moſt exact order.

The prophecies concerning Jeſus Chriſt from the time he was born until he was taken up into heaven, are aſtoniſhing; and were accompliſhed in the moſt literal ſenſe, and this is the moſt certain way to underſtand the prophecies yet to be fulfilled.

If the prophecies do not mean as they say, I cannot see how they are a light shining in a dark place.

The prophecies concerning Jesus Christ have certainly been fulfilled in the most plain and literal sense. This may serve as a rule to understand those which are yet to be accomplished.

The account of his birth was literal, or it meant as it said; though it seemed impossible that a virgin should conceive and bear a son, yet it was so, according to what Isaiah said, Chap. vii. 14, "Behold a virgin shall conceive and bear a son, and shall call his name EMMANUEL." This is a sample of the whole of the prophecies concerning Christ.

The prophecies which Christ and the apostles delivered concerning the Jews and other nations, have been fulfilled according to the plain letter of the word, and the present situation of the Jews is a proof of the truth of the prophecies, and cannot be denied by those who will acknowledge the truth of what is plain in our day to every observer. I might mention the prophecies of the overthrow of Nineveh, Babylon, Tyre, and other places, which have been fulfilled exactly according to the words of prophecy, but this is not needful in this work.

The prophecies yet to be fulfilled, and which will come to pass in the same manner the others have, respect a number of great and glorious events, plainly revealed, and recorded in the scriptures of truth; and may be summed up in the following particulars:

1. The promises made to Abraham, Isaac, and Jacob, concerning the land of Canaan. 2. The covenant made with their posterity at Mount Sinai. 3. The new covenant which God will make with the posterity of Abraham in the latter days. 4. The return of the Jews to the land of Canaan. 5. The appearance of Jesus Christ the mount of Olives after the return of the Jews. 6. ne thousand years of Christ's reign upon the earth. What will then take place in the world. 8. The temporal and spiritual blessings which will then be enjoyed. 9. The holy house which will then be built in the land of Canaan. 10. The flourishing state of the land

of Canaan in the thouſand years of Chriſt's reign upon earth. 11. The waters which will flow through the land of Canaan in the thouſand years. 12. All nations will then meet in that land from year to year to worſhip the king. 13. All nations will ſpeak one language. 14. Satan will be let looſe for a little ſeaſon at the cloſe of the thouſand years. 15. The general reſurrection and laſt judgment. 16. The puniſhment of the wicked at the day of judgment, when they will be burnt up like the tares in the earth which will then be a lake of fire. 17. The new heavens and earth which will be after the firſt heavens and earth are paſſed away. 18. The new Jeruſalem where the ſaints will dwell forever after all the wicked are puniſhed with the ſecond death.

II. I now proceed to ſpeak of the light or knowledge afforded us by the *prophecies* concerning theſe great and important things mentioned in the above eighteen particulars, of things to come.

"Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things that are written therein, for the time is at hand."

I. The firſt thing to be noticed is, *The promiſes made to Abraham, Iſaac, and Jacob, concerning the land of Canaan.*

The foundation of all the glorious things which are to take place concerning the kingdom of Chriſt, the ſeed of Abraham, appears to be laid in the promiſes made to Abraham, Iſaac, and Jacob. On this account it is proper to begin here, by conſidering the bounds of the land promiſed to them and their poſterity.

This is the land called EMMANUEL's, where he was born, where he preached, ſuffered, died, roſe again, from which he aſcended, and where he will return to reign a thouſand years, when "all nations ſhall call him bleſſed, and wars ſhall ceaſe to the ends of the earth." This is mentioned by Iſaiah, chap. viii. 8, "And he ſhall paſs through Judah; he ſhall overflow and go over; he ſhall reach *even* to the neck; and the ſtreatching out of his wings ſhall fill the breadth of thy land, O EMMANUEL."

The Lord promiſed this land to Abraham firſt, then to Iſaac, laſt to Jacob. I here quote what was ſaid to each of them.

1. To ABRAHAM. Gen. xii. 1, 2, 3, 4, 5, 6, 7, "Now the LORD had ſaid unto Abram, get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee. And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing; and I will bleſs them that bleſs thee, and curſe him that curſeth thee; and in thee ſhall all families of the earth be bleſſed. So Abram departed, as the LORD had ſpoken to him, and Lot went with him; and Abram was ſeventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanites was then in the land. And the LORD appeared unto Abram, and ſaid, unto thy ſeed will I give this land; and there builded he an altar unto the LORD, who appeared unto him."

Chap. xiii. 14, 15, 16, 17, "And the LORD ſaid unto Abram, after that Lot was ſeparated from him, lift up now thine eyes, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward; for all the land which thou ſeeſt, to thee will I give it, and to thy ſeed forever. And I will make thy ſeed as the duſt of the earth; ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered. Ariſe, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee."

Chap. xv. 5, 6, 7, 8, 18, "And he brought him forth abroad, and ſaid, look now towards heaven, and tell the ſtars, if thou be able to number them; and he ſaid unto him, ſo ſhall thy ſeed be; and he believed in the LORD; and he counted it to him for righteouſneſs. And he ſaid unto him, I *am* the LORD that brought thee out

of Ur of the Chaldees, to give thee this land to inherit it. In that same day the LORD made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates."

Chap. xvii. 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Chap. xxii. 15, 16, 17, 18, "And the angel of the LORD called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of their enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Here is what was promised to Abraham concerning the land of Canaan. Can any person of common sense suppose that God fulfilled all promised to him while he lived a stranger in that land, having no possession at all, living a stranger and a pilgrim? There is something greater than this for him; which will be given him when he shall rise again with the other saints and reign there with Christ a thousand years.

2. We will notice what was promised to ISAAC.

Genesis xxvi. 2, 3, 4, 5, "And the LORD appeared unto him, and said, go not down unto Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, will I give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

3. Laſtly, let us ſee what was ſaid to JACOB concerning the promiſed land.

Gen. xxviii. 13, 14, 15, "And behold the Lord ſtood above it, and ſaid, I *am* the God of Abraham thy father, and the father of Iſaac; the land whereon thou lieſt, to thee will I give it, and to thy ſeed. And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth; and in thee, and in thy ſeed, ſhall all the families of the earth be bleſſed. And, behold, I *am* with thee, and will keep thee in all places whither thou goeſt, and will bring thee again into this land, for I will not leave thee, until I have done that which I have ſpoken to thee of."

Chap. xxxv. 10, 11, 12, "And God ſaid unto him, thy name is Jacob; thy name ſhall not be called any more Jacob; but Iſrael ſhall be thy name; and he called his name Iſrael. And God ſaid unto him, I *am* God Almighty; be fruitful, and multiply; a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loins: and the land which I gave Abraham, and Iſaac, to thee I will give it, and to thy ſeed after thee will I give it."

Chap. xlviii. 3, 4, "And Jacob ſaid unto Joſeph, God almighty appeared unto me at Luz in the land of Canaan and bleſſed me, and ſaid unto me, behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy ſeed after thee, for an everlaſting poſſeſſion."

Theſe promiſes made to Abraham, Iſaac, and Jacob, were mentioned again by the ſame God, to Moſes, in Exodus vi. 2, 3, 4, 5, "And God ſpake unto Moſes, and ſaid unto him, I *am* the Lord; and I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not
wn to them. And I have alſo eſtabliſhed my cove-
t with them, to give them the land of Canaan, the
l of their pilgrimage, wherein they were ſtrangers.
d I have alſo heard the groaning of the children of
el, whom the Egyptians kept in bondage; and I

have remembered my covenant. And I will bring you into the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord."

Having quoted what was said to Abraham, Isaac, Jacob and Moses concerning what is said of the land, called EMMANUEL'S, where he is to reign when the patriarchs come into possession of it, I shall add a few words.

When God had called Abraham out of his own country, he obtained the promise of the land of Canaan, and that his seed should be numerous, and that God would be his. After he had proved himself faithful in the last trial of offering up his son, God then confirmed all his promises to Abraham by an oath, and "because he would swear by no greater, he sware by himself, saying, surely, in blessing I will bless thee; and in multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise." Heb. vi. 13, 14, 15.

These same blessings respecting the land, a numerous seed, and that the Lord should be his, were promised to Isaac, and Jacob, who obeyed after the example of Abraham; so that the same covenant was confirmed to them, and will stand until it is completely fulfilled in every word, as the Lord has promised, according to the words of David, in Psalm cv. 8, 9, 10, 11, 12, "He has remembered his covenant forever, the word *which* he commanded to a thousand generations: which *covenant* he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant; saying, unto thee will I give the land of Canaan the lot of your inheritance; when they were *but* a few men in number; yea, very few, and strangers in it."

Many people think that the covenant made with Abraham contained only temporal blessings; we might as well say the everlasting Gospel contains only temporal blessings. The land of Canaan for an everlasting possession does not look as though it was temporary, or for a little while. That the Lord would be their God forever, does not appear temporary. There is no per-

ſon on earth who can wiſh to enjoy more than what was promiſed to Abraham, Iſaac, and Jacob, in the covenant which God made with them. They were believers, and Abraham is the father of all them who believe. In this covenant is contained all bleſſings, temporal, ſpiritual, and eternal.

There is one thing concerning the covenant, or promiſe of the land of Canaan which is worthy of notice, which proves that Abraham's title to that land ſtands good now; and that is, that the covenant made with the poſterity of Abraham at mount Sinai, cannot diſannul or make this promiſe to Abraham, Iſaac, and Jacob of none effect. Their title to it is the ſame as though that covenant, which is now done away, had never been made. Paul ſays, Gal. iii. 16, 17, 18, "Now, to Abraham and his ſeed were the promiſes made; he ſaith not, and to ſeeds, as of many; but as of one, and to thy ſeed, which is Chriſt. And this I ſay, *that* the covenant, that was confirmed before of God in Chriſt: The law which was four hundred and thirty years after cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance *be* of the law, *it is* no more of promiſe; but God gave *it* to Abraham by promiſe." This proves that there never has, nor never will be any diſpenſation to prevent the complete accompliſhment of all which God has promiſed to Abraham, Iſaac, and Jacob, and Chriſt his ſeed, as it reſpects the land of Canaan. All is not yet accompliſhed, therefore it is yet to be done.

Leſt ſome ſhould think there is not enough ſaid to prove that *Abraham*, *Iſaac*, and *Jacob*, will at a future period riſe, and live in the land of Canaan, under the reign of Chriſt, I will here mention a few things which I think cannot be contradicted by any reaſonable perſon.

In the firſt place, God promiſed the land of Canaan
braham for a poſſeſſion, as well as to his ſeed. Gen.
15, "For all the land which thou ſeeſt, to THEE
I give it, and to thy ſeed forever." It is a certain
t, that Abraham never come in poſſeſſion of what
id promiſed; for Stephen ſays, Acts vii. 4, 5.

"Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his Father was dead, he removed him into this land, wherein ye now dwell; and he gave him none inheritance in it, no, not *so much as* to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him; when *as yet* he had no child." This shews that Abraham did not possess that land while he lived, but was a stranger in it all his days.

It is evident from Paul's writings, that the Patriarch died without receiving the promises respecting this country, and that they considered the promises afar off, even at their death. Heb. xi. 8, 9, 10, 13, 14, 15, 16, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promises; for he looked for a city which hath foundations, whose builder and maker is God.—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. [See Genesis xxiii. 4, "I am a STRANGER and a sojourner with you." Gen. xxxvii. 9, "The days of the years of my PILGRIMAGE *are* an hundred and twenty. Chronicles xxix. 15—Psalm xxxix. 12, and cxix. 19.] For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that *country* from whence they came out, they might have had an opportunity to have returned; but now they desire a better *country*, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

One thing here is remarkable, and that is what is said in verse 16, "But NOW they desire a better *country*, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Paul mentions the whole of what took place before their

death in the paſt tenſe; but in this verſe, he ſpeaks in the preſent time; "but now they deſire a better country." Why now? It may be that they were riſen from the dead at the time when Paul wrote this Epiſtle.

When Jeſus gave up the Ghoſt on the Croſs, it is ſaid, Matthew xxvii. 52, 53, "And the graves were opened, and many bodies of the ſaints which ſlept aroſe, and came out of their graves after his reſurrection, and went into the holy city, and appeared unto many."

It is poſſible, that *Abraham*, *Iſaac*, and *Jacob*, were among the many which aroſe, and being alive now are deſiring that better country, and are with Jeſus, waiting for the time when they ſhall come into poſſeſſion of what God has promiſed them in the land of Canaan.

What Jeſus Chriſt ſaid to the Sadducees concerning Abraham, Iſaac, and Jacob as a proof of the reſurrection, ſeems to agree with this account. Matthew xxii. 31, 32, "But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead but of the living." What Chriſt ſaid in theſe verſes, ſilenced the Sadducees. What he ſaid reads thus to me—If God is the God of theſe three men, he muſt and will fulfill all the promiſes to them which he has confirmed by an oath; they died, not having received the promiſes; and of courſe, they muſt have an exiſtence to receive what God has promiſed them; their ſpirits live, and God cannot fulfill all he has promiſed unleſs their bodies riſe from the dead; there muſt be a reſurrection, or God will not prove himſelf a God of truth. Chriſt in this way proved the reſurrection to thoſe who had before denied it, ſo that they acknowledged it by their ſilence.

Another thing proves that they will yet poſſeſs the land of Canaan, that is, that in Abraham as well as in his ſeed, all the families of the earth ſhall be bleſſed; that time has never been, and therefore it is yet to be.—One proof more is, that neither Abraham nor his poſ-

terity, have ever yet peaceably poſſeſſed all the country which God ſaid they ſhould poſſeſs.

I will mention only one thing more to prove that Abraham and his ſeed will peaceably poſſeſs and enjoy what God promiſed; and that is, that the bleſſings promiſed to Abraham's ſeed, as it reſpects the land of Canaan are entirely withheld from the ſeed of Abraham; the Jews; they have been caſt out of that land for almoſt two thouſand years, though Paul declares that all theſe promiſes remain and that in a future day they will be delivered out of their preſent ſcattered, diſtreſſed ſituation. Rom. xi. 26, 27, 28, 29, "There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this is my covenant unto them, when I ſhall take away their ſins. As concerning the goſpel they are enemies for your ſakes; but as touching the election, they are beloved for the father's ſakes. For the gifts and calling of God are without repentance."

The covenant of promiſe made to Abraham, Iſaac, and Jacob, remains as firm this moment as it did the night God ſhewed Abraham the ſtars of heaven as a proof of a numerous ſeed; as when he told Iſaac not to go into Egypt; but to dwell a pilgrim in the promiſed land, as when Jacob dreamed of the ladder, and heard the promiſe, "unto thee will I give this land." The covenant is never called an old one ready to vaniſh away. It is never called the firſt covenant nor a faulty one; nor a broken one, all theſe things refer to the covenant made with the poſterity of Jacob at mount Sinai. Had this been faulty, there would be room for another. Had it waxed old, it would vaniſh away. While I view this covenant which is made and will certainly be fulfilled in due time, I cannot but exclaim, O how wonderful are the ways of God to man! In the words of Paul on this ſubject I cannot forbear ſaying; "O the depth of the riches, both of the wiſdom and knowledge of God! How unſearchable *are* his judgments, and his ways paſt finding out! For who hath known the mind of the Lord

Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever Amen."....Rom. xi. 33, 34, 35, 36.

These few prophecies and remarks may shew the reader some of that *light* which the scripture prophecies afford those who take heed unto them as a light shining in a dark place.

SERMON II.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, &c."

IN this Sermon I ſhall notice, the Covenant made with the Iſraelites at Mount Sinai.

THE covenant made with the Iſraelites at mount Sinai is ſomething very different from that which was made with Abraham, Iſaac, and Jacob, or that which will be made with the houſe of Judah and Iſrael in the latter days. As to what people call the covenant of grace, made before the world was, there is no ſuch covenant mentioned in the ſcriptures. It is gracious in God to make a covenant with any of his creatures; but that covenant which the *Calviniſt* talk ſo much of, is an imaginary matter.

The beginning of the account of the covenant made with the Iſraelites, is recorded in Exodus xix. 3, 4, 5, 6, 7, 8, 9, "And MOSES went up unto God, and the Lord called unto him out of the mountain, ſaying, thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael; ye have ſeen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myſelf. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ſhall ye be a peculiar treaſure unto me above all people; for all the earth is mine. And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael. And Moſes came and called for the elders of the people, and laid before their faces

all these words which the Lord commanded him. And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord."

After these things concerning the covenant were told to the people, and they had agreed to do what the Lord required of them; he then told them what his will was, and what they must do. This was done in a plain and familiar manner. It was contained in two particulars, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself." Jesus says, "on these two commands, hang all the law and the prophets." Here was nothing hard, cruel, unjust, or impossible. Angels nor men can never be happy, only as they love their God, and each other. This will of Jehovah, was delivered in a most majestic, glorious, and terrible manner.

The account of the manner in which the law was delivered, is solemn beyond description; as recorded by Moses, in Deut xxxiii. 2, "And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of his Saints; from his right hand went a fiery law for them." Exodus xix. 16, 17, 18, 19. "And it came to pass on the third day, in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp, to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the trumpet sounded long, and waxed louder and louder,

Moſes ſpake, and God anſwered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount; and the Lord called Moſes *up* to the top of the mount; and Moſes went up."

This glorious appearance and voice of the trumpet, raiſed the attention of the people to the higheſt pitch; then the Lord ſpake and ſaid, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt have no other gods before me."

The account of what follows is recorded in Exodus xx. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. It is added, verſe 18, 19, "And all the people ſaw the thunderings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking; and when the people ſaw it they removed, and ſtood afar off. And they ſaid unto Moſes, ſpeak thou with us, and we will hear; but let not God ſpeak with us, leſt we die."

"After this, God gave them a ſet of ſtatutes, relative to civil affairs, worthy of a God; they were ſhort, expreſſive, clear, without ambiguity, or intricacy; reaſonable, equitable to the laſt degree; not dictated by caprice, nor inforced by improper penalties; but full of juſtice, mixed with mercy, and guarded by proper and reaſonable ſanctions, but above all things, he forbade idolatry; the puniſhment of which moſt ſtupid crime, was death and deſtruction."

Moſes having received this law from the mouth of God, he came and told the people of the whole of what God had commanded them. Exodus xxiv. 3, "And Moſes came and told the people all the words of the LORD, and all the judgments; and all the people anſwered with one voice, and ſaid, all the words which the LORD hath ſaid will we do." When all this was done, a ſacrifice was offered to confirm the covenant made between God and the people, the meaning of which was, "thus may I be ſacrificed or cut off, if I do not perform what I have now agreed too." After this it is ſaid, in verſe 6, 7, 8, "And Moſes took half of the blood, and put it in baſons; and half of the blood he ſprinkled on

the altar; and he took the book of the covenant, and read in the audience of the people; and they said, all that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, behold, the blood of the covenant, which the LORD hath made with you concerning all these words."

In this solemn manner was the covenant made between God and the Israelites. The Lord proposed the terms, and the people agreed to them. The people promised obedience, and the LORD promised protection, and every blessing they needed. The whole was written in a book, and read again to them; they agreed to it in all things. Moses being the mediator of this covenant, confirmed and ratified it by sprinkling the blood on the book, and the people. If this was not a covenant, there never was one in the world.

The LORD approved of all the people had done, in promising to obey his voice, and said, "they have well said all that they have spoken." Had they agreed to perform an impossibility, it could not be well said. Many tell us that it was not possible for them to do what they had agreed too; as though the Lord had bound them to perform what they could not, that he might have a plea for punishing them.

Miserable humanism! There was nothing to prevent their keeping the law given to them; but an heart to do what was possible. The LORD says, Deut. v. 29, "Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

Notwithstanding the solemn engagement the Israelites entered into, to keep the covenant; yet in less than forty days after, they broke it in worshipping the calf, and had it not been for the promise made to Abraham and his seed, they must have been all cut off in the wilderness, and never entered into the promised land. Oft the LORD forgave them, and wrought for his name's sake.

When the ten tribes left the houſe of David, and ſet up Jereboam for a king, and had turned from ſerving the LORD to worſhip the calves, in Dan and Bethel, they wholly left ſerving the LORD; and in leſs than three hundred years, the LORD threatened to diſown them, which was at laſt done, and they were divorced from the LORD, who diſowned them, and declared that they were not his people, and that he was not their God. Hoſea i. 4, 6, 9, "And the LORD ſaid unto him, call his name Jezreel, for yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael. And ſhe conceived again, and bare a daughter, and God ſaid unto him, call her name, Lo-ruhamah; for I will no more have mercy upon the houſe of Iſrael, but I will utterly take them away. For ye are not my people, and I will not be your God." It is ſaid in chap. ii. 2, upon the ſame ſubject, "Plead with your mother, plead; for ſhe is not my wife, neither am I her huſband."

At this time the firſt covenant between God and the ten tribes called Iſrael, was diſſolved forever, and they were ſent out of the land, and given up to their enemies, and ſo they remain to this time, which is between two and three thouſand years, and if they are ever owned of God again as a people, there muſt be a new covenant between God and them, which will be when the Iſraelites with Judah ſhall become one, never more to be ſeparated.

Though the Iſraelites were diſowned, yet the covenant ſtood with the tribe of Judah, or the Jews, until they were rejected, for ſlaying the Son of God, and were overcome by the Romans; carried captive, and diſperſed all over the world, in which ſituation they remain to this day, being caſt away for unbelief.

The prophecy concerning the Jews being overcome by their Roman king, is recorded in Zach. xi. 6, "For I will no more pity the inhabitants of the land, ſaith the LORD; but, lo! I will deliver the men, every one into his neighbour's hand, and into the hand of his king; and they ſhall ſmite the land, and out of their hand I will not deliver them."

The total diſſolution of the covenant made at mount Sinai, is deſcribed by the two Staves called *Beauty* and *Bands*. This is recorded in Zachariah xi. 7, 10, 11, 12, 13, 14—"And I took unto me two Staves; the one I called BEAUTY, and the other I called BANDS; and I fed the flock. And I took my ſtaff, EVEN Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people. And it was broken in that day; and ſo the poor of the flock that wailed upon me knew that it was the word of the LORD. And I ſaid unto them, if ye think good, give me my price, and if not forbear; ſo they weighed for my price thirty pieces of Silver. And the Lord ſaid unto me, caſt it unto the potter; a goodly price that I was prized at of them! And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord. Then I cut aſunder mine other ſtaff, *even* BANDS, that I might break the brotherhood between Judah and Iſrael."

What is ſaid in theſe verſes plainly ſhews, that the conduct of the Jews in rejecting the Son of God was the great ſin, for which their covenant, and nation was diſſolved, and they carried captive into all nations, while Jeruſalem is trodden under foot to this day, and the kingdom is given to another nation bringing forth the fruits thereof. Paul told the Jews that their covenant had waxed old, and was ready at that time to vaniſh away. The only hope now left for the Jews, is the new covenant which God will hereafter make with Judah and Iſrael in the latter days.

The firſt covenant is ſaid to be faulty; the fault appears to me to be that there was no ſurety on the ſide of the people; but in the new covenant Chriſt will be the ſurety, as Paul has ſaid, Heb. vii. 22, "By ſo much was Jeſus made a ſurety of a better teſtament."

Theſe few remarks may ſerve to give the reader ſome light on the covenant made with the Iſraelites at mount Sinai, which covenant they broke.

SERMON III.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, &c."

IN this diſcourſe will be noticed, the new covenant which will hereafter be made with the houſe of Iſrael and Judah.

THAT there will be a new covenant made hereafter with the houſe of Judah and Iſrael, is plain from the writings of the prophets, and apoſtles. It is alſo evident that the new covenant will be ſomething different from that which was made with the poſterity of Abraham at mount Sinai.

I here ſet before the reader the prophecies concerning this new covenant, yet to be made with the ſeed of Abraham.

The firſt prophecy concerning the new covenant, is recorded in Jeremiah xxxi. 31, 32, 33, 34, 35, 36, 37, "Behold, the days come, ſaith the LORD, that I will make a NEW COVENANT with the houſe of Iſrael, and with the houſe of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an huſband unto *them*, ſaith the LORD;) but this *ſhall be* the covenant that I will make with the houſe of Iſrael; after thoſe days, ſaith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, know the LORD; for they ſhall all know me,

from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name; if those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being a nation before me, forever. Thus saith the LORD, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."

Any person of small discernment may see by reading this, that there is yet another covenant to be made with the Israelites; not like the one made at Sinai; and it is also evident, that this new covenant has never been made with them; for their land is in the possession of the Gentiles, and they are cast off to this day; but when this new covenant is made, they will dwell in the land of Canaan, and never be cast out again.

This same *new covenant* yet to be made with the Jews and Israelites, is mentioned by Paul, who considered it not made in his day. Heb. viii. 6, 7, 8, 9, 10, 11, 12, 13, "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better *covenant*, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold the days come, saith the LORD, when I will make a *new covenant* with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the LORD. For this is the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a peo-

ple; and they shall not teach every man his neighbour, and every man his brother, saying, know the LORD; for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new *covenant*, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away."

What Paul has said here agrees with what is said by Jeremiah, upon the same subject. When Paul saw the scattered, and forlorn state of the Jews; this was his comfort that God would hereafter make a *new covenant* with the Jews, the amount of which was—That he would be their God—that they should be his people—that they should hereafter return to the land of Canaan, and be one people never more to be driven out or dispersed. This he mentions in Rom. xi. 25, 26, 27, 28, 29, "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sake's. For the gifts and calling of God are without repentance." It is evident that what Paul has said here of God's covenant, has reference to something concerning the Jews which has not yet taken place.

It has been, and is now by many Ministers and others thought, that this new covenant means the covenant of grace which all believers are now in; but where is the proof of it? there is no such thing as the covenant of grace, or the covenant of redemption in the bible. The reason why there has been, and now is, so much dispute about the covenant of grace is this, because they do not consider that there is no such covenant as they are contending about.

Some warmly declare that all covenants are conditional, others with as much zeal and honesty boldly assert that all are unconditional: the fact is, some are conditional and some are not. When God made a covenant with Abraham to be his God—to make him the father of many nations—to give him and his seed the land of Canaan for an everlasting possession, it was upon this condition, that he should obey the Lord in what he required. When he offered up his son on Moriah, the LORD said, "Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee." &c. Gen. xxii, 16, 17, Abraham believed, and having performed what was required in the covenant, was entitled to what God had promised.

A particular reason is given why God would give Isaac the land of Canaan and multiply his seed as the stars. Gen. xxvi. 5, "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Supposing he had not obeyed? Would he have been entitled to the blessings of the covenant? Surely no. The covenant made with the Israelites at Sinai was conditional; God promised them, if they were obedient that he would be their God, to give them the land promised to Abraham, to give them rest from their enemies; to increase them, and that they should dwell long in the land they were journeying too, but if they disobeyed, that they should flee before their enemies, and be driven out of the good land; when they obeyed it was well with them, when they disobeyed it was ill with them; they have disobeyed, and have not performed the conditions of the covenant, on their part, and see the consequences of it. They are called "a disobedient and gainsaying people," "Who have not obeyed the gospel;" and for this, they are driven out of their land, and are scattered all over the world to be a proverb and a byword, according to what Moses said should come upon them, if they broke the covenant which they entered into at Sinai.

This new covenant which we are now speaking upon, is different from that which was made at Mount Sinai. God has promised to make a new covenant with that

ſame nation; but not ſuch an one as the others, "not according to the covenant I made with their fathers when I took them by the hand and brought them out of Egypt." That was upon conditions of obedience; but this new covenant will be without any condition. "I will be their God, and they ſhall be my people," is the terms of it, and when this is once made with them, they will never more be ſcattered; Chriſt being their ſurety will ſtand for them, as their only ſafety; according to Daniel xii. 1, "And at that time ſhall Michael ſtand up, the great Prince which ſtandeth for the children of thy people.

Many people ſuppoſe that this new covenant to be made with Judah and Iſrael, means one made with all believers; but where is the believer that can ſay God has made a covenant with him? He can ſay God has forgiven him, who was before a ſinner condemned to die; but ſhould we ſay that thoſe with whom the firſt covenant was made were our fathers and mothers, did God make a covenant with them; did he bring them out of Egypt? theſe things are ſufficient to prove that this covenant does not mean one made already with believers; or one yet to be made with them; it means one which is not yet made; but will be made hereafter with the poſterity of Abraham, Iſaac, and Jacob; by which, God will be their God, Chriſt their king, and the land of Canaan their poſſeſſion and quiet dwelling place according to God's promiſe to Abraham.

That this covenant has reference to the land of Canaan and the bleſſings the Jews will there enjoy of a temporal and ſpiritual nature is plain from the prophecies of Jeremiah xxxii. 37, 40, 5, "And I will bring them again into this place, and I will cauſe them to dwell ſafely; and I will make an everlaſting covenant with them, that I will not turn away from them to do them good: Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul." One thing mentioned in this covenant called an everlaſting one is, that the Jews ſhould be planted in the ſame land they were carried from when they were lead into Babylon by Nebuchadnezzer. It is mentioned

in verſe 4, 3, that fields ſhould be bought in the land which was then deſolate without man or beaſt, being in the hand of the Chaldeans.

As it is plain that this new covenant refers to that which the Jews ſhall enjoy in the land of Canaan when they return there. I ſhall in the next ſermon mention ſome of the prophecies concerning the return of the Jews to their own land, or the accompliſhment of what God has promiſed concerning the new covenant. This idea of the new covenant, is very different from the covenants men have invented, and named the covenant of *Grace*, *Redemption*, and *Mercy*; ſuch things have ſerved to diſtract the world, and lead thinking men to conclude that the ſcriptures are a collection of nonſenſe, becauſe men have collected a heap of confuſion and named it from the ſcriptures. As though a man ſhould call a heap of rubbiſh, *ancient Rome in its glory*.

We have been told by our confuſed anceſtors, and ſome of our cotemporaries, that there was a ſecret covenant made between the father and ſon from all eternity, concerning a very ſmall part of the human family; and that all the reſt were ſhut out, and tho' they pretend that it is a ſecret, yet they tell us they know there are but few in it—though they ſay they do not know who are in it; yet they pretend they know themſelves to be of that little ſecret number. Some gravely tell us the covenant was made with Adam, but the only proof of it is from the catechiſm, a book daily growing into diſuſe. Some have found a covenant of grace made with Abraham, in which they can find Abraham, Sarah, Iſaac, Haggar, Iſhmael, and all the mocking tribe beſides. One would think to hear them read their paper covenants, ſprinkle children and talk of Abraham, circumciſion, children bleſſed with and in Abraham, that they were in poſſeſſion of the manuſcript which Abraham had willed to all the world. Whoever reads the covenant made with Abraham will find that it had particular reference to him, his ſeed, the land of Canaan, and to the bleſſing the Gentiles ſhould receive, when under the reign of Chriſt, wars

ſhall ceaſe to the ends of the earth, and all nations ſhall call him bleſſed.

When we leave the plain words of ſcripture, and undertake to ſpiritualize plain poſitive declarations, there is no telling what lengths imagination will carry us. I confeſs that if the ſcriptures do not mean as they ſay concerning theſe great and important things, the author of them meant to deceive the world; and if the prophecies concerning the covenant with the Jews, with other things are to be underſtood different from what they ſay, we muſt conſider the Prince of this world to be the author of them, inſtead of the Prince of peace; for the devil is a deceiver, and a leading trait in a deceiver is, that he ſays one thing and means an other. Laying aſide all human covenants, let us now attend to the ſure word of prophecy and ſee what is ſaid concerning the new covenant, as it reſpects the land of Canaan, and the return of the Jews to their own land in a future day.

SERMON IV.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, &c."

IN the following diſcourſe I ſhall take notice of the prophecies which ſpeak of the return of the Jews to the land of Canaan; according to the new covenant that will hereafter be made with the Jews.

ALMOST every prophet from Iſaiah to Malichi, was called to teſtify againſt the houſe of Iſrael and Iſrael, and to declare to them their diſperſion for wickedneſs; yet with this they left on long record, a prophecy of their certain return to the ſame land, in conſequence of the oath made to Abraham, Iſaac, and Jacob, connected with his promiſe of a new covenant with their ſeed.

As Iſaiah ſtands firſt in the liſt of prophets, I ſhall begin with what he ſays upon this important and glorious ſubject.

In chap. xi. 11, 12, 13, are theſe words—"And it ſhall come to paſs in that day, *that* the LORD ſhall ſet his hand again the ſecond time to recover the remnant of his people, which ſhall be left from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the Iſlands of the Sea. And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth."

This prophecy is ſpoken of as ſomething to take place, when the root of Jeſſe ſhall ſtand for an enſign of the people. Ver 10, It is ſaid that the outcaſts of Iſrael, and the diſperſed of Judah ſhall be aſſembled from the four corners of the earth. Has any ſuch thing ever taken place? No. They now remain in a ſcattered ſituation but the time will come when this prophecy will be accomplished.

This ſame ſubject is mentioned in chap. xlix. 17, 19, 20, 21, 22, 23. "Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee. For thy waſte and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away. The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, the place is too ſtrait for me: give place to me that I may dwell. Then ſhalt thou ſay in thine heart, who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold I was left alone; theſe, where *had* they *been?* Thus ſaith the LORD GOD, Behold I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people; and they ſhall bring thy Sons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders. And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers; they ſhall bow down to thee, with *their* faces towards the earth, and lick up the duſt of thy feet; and thou ſhalt know that I am the LORD; for they ſhall not be aſhamed that wait for me."

This is a clear prophecy of the return of the Jews to their own land according to the *new covenant.* 1. It is mentioned that thoſe who deſtroyed the Jews and held their land, ſhall leave it and go forth; reſigning the land to the original owners, verſe 17. 2. It is declared that the very land where they were once deſtroyed, ſhall be too narrow for the people there will be ſo many of them, when all thoſe who had formerly ſwallowed them up ſhall be removed at a great diſtance from them, verſe 19.

It is declared that the Gentiles who carried them away captive among all nations, shall assist them in returning, and shall even bring their sons in their arms, and the daughters of the Jews upon their shoulders, verse 22.

4. This prophecy says that even the Gentile kings and queens, who have been the most cruel to the Jews, shall act the part of nurses, being tender of them, and shall help them in their growth as a rising nation. "The present Emperor of France and King of Italy has of late manifested something of this disposition towards the Jews of Paris; &the Jewish Sanhedrim have acknowledged that his treatment to them is different from what they have received from other kings, for more than seventeen hundred years past, verse 23. Who could think of spiritualizing this text to us to apply it to the believing Gentiles? This is one thing contained in the new covenant.

This same subject is mentioned in chap. liv. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, "Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou that didst not travel with child; for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cord, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband, the LORD of hosts *is* his name; and thy Redeemer the holy one of Israel, the God of the whole earth shall he be called.

For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee,

ſaith the Lord thy Redeemer: for this *is as* the *waters* of Noah unto me; for as I have ſworn that the waters of Noah ſhall no more go over the earth, ſo have I ſworn that I would not be wroth with thee, nor rebuke thee; for the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the LORD that hath mercy on thee.

O thou afflicted, toſſed with tempeſts, *and* not comforted! behold, I will lay thy ſtones with fair colours, and lay thy foundations with Sapphires; and I will make thy windows of Agates, and thy gates of carbuncles, and thy borders of pleaſant ſtones; and all thy children *ſhall be* taught of the LORD; and great *ſhall be the* peace of thy children. In righteouſneſs ſhalt thou be eſtabliſhed; thou ſhalt be far from oppreſſion; for thou ſhalt not fear; and from terror, for it ſhall not come upon thee."

Here are ſeveral glorious things all contained in the new covenant, not yet accompliſhed. 1. The Jews are conſidered as barren, and deſolate, being diverſed, for the LORD has put them away, and ſaid I am not thy huſband. Notwithſtanding this, in the latter days it is mentioned that they ſhall be more numerous than when they formerly lived in the promiſed land, verſe 1, 2, 3.

2. It is mentioned that their honor ſhall be ſo great, that all their former reproach ſhall be wiped away forever.

3. This new covenant in which theſe things are to be enjoyed, are as certain as the promiſes in the covenant made with Noah. There God promiſed that the waters ſhould no more go over the earth; and they never have; ſo ſays he I will be wroth with thee no more; and though mountains may depart; yet this covenant of peace ſhall not be removed, verſe 9, 10.

4. It is mentioned that though the Jews are in an afflicted, and uncomfortable ſtate at preſent, yet it is promiſed that they ſhall yet be ſettled on a firm foundation.

5. The very thing which is mentioned in Hebrews 8, is mentioned here, there it is ſaid no one ſhall ſay know the LORD, for all ſhall know him from the leaſt to the great-

eſt, here it is ſaid "All thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children." Certainly theſe glorious things have never yet taken place in any nation; but they will when the Jews return to their own land.

The return of the Jews to their land according to the promiſe in the *new covenant*, is deſcribed in an engaging manner in chap. lx. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, "Ariſe, ſhine, for thy light is come and the glory of the LORD is riſen upon thee; for behold, darkneſs ſhall cover the earth, and groſs darkneſs the people; but the LORD ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee; and the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. Lift up thine eyes round about, and ſee; all they gather themſelves together, they come to thee; thy ſons ſhall come from far, and thy daughters ſhall be nurſed at thy ſide. Then ſhalt thou ſee, and flow together and thine heart ſhall fear and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, and the forces of the Gentiles ſhall come unto thee. The multitude of camels ſhall cover thee, the dromedaries of Midian and Ephah; all they from Sheba ſhall come; they ſhall bring gold and incenſe, and they ſhall ſhew forth the praiſes of the Lord.

All the flocks of Kedar ſhall be gathered together unto thee; the Rams of Nebaioth ſhall miniſter unto thee; they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.

Who *are* theſe *that* fly as a cloud, and as the doves to their windows? Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the LORD thy God, and to the holy one of Iſrael, becauſe he hath glorified thee. And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee; for in my wrath I ſmote thee, but in my favour have I had mercy on thee. Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings

may be brought; for the nation and kingdom that will not ſerve thee ſhall periſh; yea *thoſe* nations ſhall be utterly waſted.

The glory of Lebanon ſhall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious. The ſons alſo of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, the city of the LORD, the Zion of the holy one of Iſrael.

Whereas thou haſt been forſaken and hated ſo that no man went thro' *thee*, I will make thee an eternal excellency, a joy of many generations. Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings; and thou ſhalt know that I the LORD *am* thy Saviour, and thy Redeemer, the mighty one of Jacob. For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron; I will alſo make thy officers peace, and thine exactors righteouſneſs. Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls ſalvation, and thy gates praiſe.

The ſun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee; but the LORD ſhall be unto thee an everlaſting light, and thy GOD thy glory. Thy ſun ſhall no more go down, neither ſhall thy moon withdraw itſelf; for the LORD ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended. Thy people alſo *ſhall be* all righteous; they ſhall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one ſhall become a thouſand, and a ſmall one a ſtrong nation; I the LORD will haſten it in his time."

There are ſeveral things in this chapter which can never be accompliſhed, unleſs the Jews return and dwell in their own land. The Jews are here particularly mentioned in diſtinction from the Gentiles, for all nations beſides the Jews are called Gentiles, and they are here named, which ſhews that this chapter has not reference to

believers in general; but to the poſterity of Jacob in particular.

The Gentiles are mentioned four times. "And the Gentiles ſhall come to thy light," verſe 3. "The forces of the Gentiles ſhall come unto thee," verſe 5. "That men may bring unto thee the forces of the Gentiles," verſe 11. "Thou ſhall alſo ſuck the milk of the Gentiles," verſe 16. All theſe places ſhew that the glory mentioned here, belongs to the Jews.

A few remarks on this chapter muſt ſuffice.

1. At the time when the Jews ſhall return to their land, it is mentioned that the nations of the earth will be in a diſtreſſed, dark ſituation, and that the Jews ſhall have proſperity, which will cauſe the Gentiles to come to the Jews and their proſperity, verſe 2, 3.

2. It is mentioned that the Gentiles will aſſiſt the Jews in returning to their land, verſe 4.

3. That when they return, the wealth of the nations will be gathered to that land, even the riches which conſiſts in *Camels, Dromedaries, Sheep, Incenſe, Gold, Silver, &c.* and that even the ſhips of Tarſhiſh ſhall come to bring the Jews with their riches, from the diſtant parts where they are now ſcattered, verſe 6, 7, 8, 9.

4. It is ſaid that the other nations ſhall come to help in building the walls of their cities, verſe 10.

5. We are told that there ſhall be ſo much riches brought from different parts, that the gates of their cities will be kept open night and day; and that other nations ſhall ſerve them, and thoſe who do not ſhall periſh, verſe 11, 12.

6. It is ſaid that the poſterity of thoſe who have afflicted them, ſhall come and ſubmit to them, and that they ſhall be honored in proportion as they have been deſpiſed, verſe 14, 15.

7. Peace is promiſed them without interruption, that they ſhall be an eternal excellency, and that God will be their conſtant light, and they a righteous people under the reign of Chriſt their king, verſe 18, 19, 21.—All theſe things will take place when God makes the new covenant with the houſe of Iſrael and the houſe of Judah; not before.

We are told how the Jews will return to their land, it will be in a manner as miraculous as when they went out of Egypt into Canaan, chap. xi. 14, 15, 16, "But they ſhall fly upon the ſhoulders of the Philiſtines towards the weſt; they ſhall ſpoil them of the eaſt together; they ſhall lay their hand upon Edom and Moab; and the children of Ammon ſhall obey them. And the Lord ſhall utterly deſtroy the tongue of the Egyptian ſea; and with his mighty wind ſhall ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make *men* go over dry ſhod. And there ſhall be an highway for the remnant of his people, which ſhall be left from Aſſyria; like as it was to Iſrael in the day that he came up out of the land of Egypt."

Theſe verſes ſhew plainly that God will do the ſame things for the Jewiſh nation when they come into their land again, that he did when he brought them from Egypt to Canaan, in ancient days.

This ſubject is ſpoken of in chap. lxii. 4, 8, 12, "Thou ſhalt no more be termed, forſaken; neither ſhall thy land any more be termed, deſolate; but thou ſhalt be called, Hepzi-bah, [that is, my delight is in her] and thy land Beulah, [that is, married] for the LORD delighteth in thee, and thy land ſhall be married. The LORD hath ſworn by his right hand, and by the arm of his ſtrength, ſurely I will no more give thy corn *to be* meat for thine enemies; and the ſons of the ſtranger ſhall not drink thy wine for thee which thou haſt laboured. And they ſhall call them, the holy people, the redeemed of the LORD; and thou ſhalt be called, ſought out, A CITY NOT FORSAKEN."

It is not poſſible for language to expreſs any thing plainer than the return of the Jews is here deſcribed.

1. The Jews and their land are both mentioned, one has the promiſe of being never forſaken, and the other never deſolate. Every perſon who conſiders the preſent ſtate of the Jews, knows that they are a forſaken people, and that their land is now deſolate in a great meaſure,

2. It is promiſed that they ſhall then eat the fruit of their labours, now, in that land the man who ſows is not certain to reap; but not ſo when God makes the new covenant with the Jews; for God has promiſed that they ſhall be called a city not forſaken, verſe 8, 12.

This ſubject is beautifully illuſtrated in chap. lxvi. 10, 11, 12, 13, 18, 19, 20, 21, 22, "Rejoice ye with Jeruſalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may ſuck, and be ſatisfied with the breaſts of her conſolations; that ye may milk out, and be delighted with the abundance of her glory. For thus ſaith the LORD, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream; then ſhall ye ſuck, ye ſhall be bourne upon her ſides, and be dandled upon her knees; as one whom his mother comforteth, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem. For I *knew* their works, and their thoughts; it ſhall come, that I will gather all nations and tongues; and they ſhall come and ſee my glory. And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations, *to* TARSHISH, PUL, and LUD, that draw the bow, to TUBAL, and JAVAN, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles. And they ſhall bring all your brethren *for* an offering unto the LORD out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clear veſſel into the houſe of the LORD. And I will alſo take of them for prieſts *and* for levites, ſaith the LORD. For as the new heavens, and the new earth, which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain."

This prophecy exactly agrees with that in chapter lx. and contains a farther deſcription of the circumſtances which ſhall attend the return of the Jews.

1. As in the other chapter, ſo here it is mentioned that at their return the Gentiles ſhall ſee God's glory a-

mong the Jews, and that the glory of the Gentiles ſhall come to them, verſe 12, 19, in the other chapter it is ſaid, "the forces of the Gentiles ſhall come;" here it is ſaid, that the glory of the Gentiles ſhall come like a flowing ſtream.

2. In the other chapter it is ſaid that when the Jews return to their land, they ſhall be brought in the arms and on the ſhoulders of the Gentiles; and in ſhips of Tarſhiſh; here it is ſaid, they ſhall be brought upon horſes, in chariots, litters, on mules, and ſwift beaſts, from all nations to Jeruſalem, verſe 16, 20.

3. In the other chapter, it is declared to be as certain as the waters of Noah concerning the Jews returning and dwelling long in their own land: here it is ſaid to be as certain as the new heaven and earth which will be hereafter created, verſe 22.

How can any perſon read this chapter and doubt the return of the Jews to the land of Canaan!

It is certain that there has never any ſuch thing taken place among the Jews, or any other nation as is mentioned in this chapter; therefore it is yet to come to paſs. The LORD haſten it in his time. Amen.

Theſe quotations are a ſmall part of what Iſaiah has ſaid upon this glorious ſubject; we will now ſee what Jeremiah has ſaid concerning the return of the Jews.

In Jeremiah iii. 16, 17, 18, 19, it is ſaid; "And it ſhall come to paſs, when ye be multiplied, and increaſed in the land, in thoſe days, ſaith the LORD; they ſhall no more ſay, the ark of the covenant of the LORD, neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit *it*, neither ſhall that be done any more. At that time they ſhall call Jeruſalem the throne of the LORD; and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem; neither ſhall they walk any more after the imagination of their evil heart. In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I ſaid how ſhall I put thee among the children, and give thee a pleaſant

land, a goodly heritage of the hosts of nations? And I said, thou shalt call me, my FATHER; and shall not turn away from me."

This prophecy evidently refers to the return of the Jews to their land in the latter days.

1. It is said that when they are multiplied and increased in their land, that they shall say no more about the ark of the covenant made at Sinai, it shall be forgotten; this has never yet been, the Jews to this day are all zealous of the law of Moses and circumcision, ver. 16.

2. The Prophet says that at that time the house of Judah shall walk with the house of Israel, and, that they shall come together out of the land of the north into the land which God gave Abraham, Isaac and Jacob for an inheritance. This has never been, for the house of Judah and Israel have never walked together since the days of Jereboam to this day, verse 18.

3. The LORD asks how he can give them this land, which is now in the hands of other nations, seeing they have treacherously departed from the LORD as a wife treacherously departs from her husband? The answer is given, how it can be; "Thou shalt call me my Father, and shall not turn away from me," verse 19.—This exactly agrees with what is said in the new covenant in Hebrews viii. "I will be merciful to their unrighteousness, &c."

Another account is recorded in Jeremiah, xvi. 14, 15, 16, "Therefore, behold, the days come, saith the LORD, that it shall no more be said, the LORD liveth that brought up the children of Israel out of the land of Egypt, but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whether he had driven them, and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

How exact this prophecy is with the one just mentioned!

1. It was said there that they should not say the ark of the LORD; here it is said they shall no more say the Lord liveth which brought them out of Egypt; but the Lord liveth that brought them out of the north countries and all places where they had been driven, ver. 14.

2. As in the third chapter; so here it is said, "I will bring them again into their land that I gave their fathers."

3. Isaiah says they shall be sent for in all parts of the earth; here it is said the fishers shall fish for them, and that hunters shall find them from the mountains, hills, holes, and rocks, verse 16.

Another glorious prophecy of the return of the Jews, is recorded in Jeremiah xxx. 3, 8, 9, 10, 17, 18, 19, 22, "For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD, neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee; though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an outcast, *saying*, this is Zion, whom no man seeketh after. Thus saith the LORD, behold, I will bring again the captivity of Jacob's tent, and have mercy on his dwelling places; and the city shall be builded upon

her own heap, and the palace shall remain after the manner thereof; and out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their govenor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? Saith the Lord. And ye shall be my people, and I will be your God."

What is here recorded has such an agreement with the other prophecy, that every observer may see that it refers to the same glorious event.

1. We are told that the day will come when the Lord will return the captivity of Judah and Israel, and that they shall return to the LAND which he gave their fathers, and that they shall possess it. verse 3. What can be more clearly expressed?

2. It is said that the yoke of oppressors shall be broken from off their neck, and that they shall no more serve strangers, but they shall serve the LORD and David their king, verse 8, 9.

3. Though God has often made a full end of other nations; yet he declares he will not make a full end of the Jews; but will correct them in measure, verse 11. This is wonderful, that while many nations are lost and no one can tell where they are, the Jews remain a distinct people to this day, and they are now a standing, daily proof of the propheoies concerning other nations as well as of themselves.

4. It is said that the city (Jerusalem) shall be built upon her own heap, this has never been done, but will be hereafter, verse 18.

5. It is said that their children shall be as they once were in the city, and that instead of having govenors from among the Gentiles, as has been the case for almost two

thouſand years, their governors ſhall proceed from the midſt of them, verſe 21.

6. To cloſe the whole, it is ſaid that the LORD ſhall be their God, and they ſhall be his people. O how happy will they then be!

Another account of the return of the Jews to their own land is recorded in Jeremiah xxxi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. "At the ſame time ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people. Again I will build thee, and thou ſhalt be built, O virgin of Iſrael; thou ſhalt again be adorned with thy tabrets, and ſhalt go forth in the dances of them that make merry. Thou ſhalt yet plant vines upon the mountains of Samaria; the planters ſhall plant, and ſhall eat them as common things—Behold, I will bring them from the north country, and gather them from the coaſts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company ſhall return thither. They ſhall come with weeping, and with ſupplications will I lead them; I will cauſe them to walk by the rivers of waters in a ſtrait way, wherein they ſhall not ſtumble; for I am a father to Iſrael, and Ephraim is my firſt born.

Hear the word of the LORD, O ye nations, and declare it in the iſles afar off; and ſay, he that ſcattered Iſrael will gather him, and keep him as a ſhepherd *doth* his flock; for the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all. Then ſhall the virgin rejoice in the dances both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

Thus ſaith the LORD of hoſts, the God of Iſrael, as yet they ſhall uſe this ſpeech in the land of Judah, and in the

cities thereof, when I shall bring again their captivity; the LORD bless thee, O habitation of justice, *and* mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.—And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner; and the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horsegate towards the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more forever."

This prophecy is so plain that we need only to understand it, and see that it refers to a state which the Jews never were in; but shall surely be in before the end of the world.

I will mention one more prophecy from this prophet, which speaks of the Jews being gathered out of all countries to dwell safely, without ever being carried out of their land again forever. Jeremiah xxxii. 37, 38, 39, 40, "Behold I will gather them out of all countries whether I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." This prophecy needs no comment; it speaks in plain words of the certain return of the Jews, that long rejected people.

I shall now give a few quotations from Ezekiel upon this subject.

It is said, Ezekiel xi. 17, "Therefore, thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the LAND of Israel." In this verse it is particularly mentioned, that when the Jews are gathered out of the countries where they have been scattered, that he will give them the land of Israel, and in verses 18, 19, it is said, that they shall have one heart and a new spirit, and that the LORD will be their God, and they shall be his people; this has never been done, but certainly will be.

Another account of the Jews return is recorded in Ezek. xx. 40, 41, 42, 43, 44, "For in mine holy mountain, in the mountain of the height of Israel, saith the LORD GOD, there shall all the house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen; and ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the LORD."

In the 36th chapter of Ezekiel, the return of the Jews is described more particular than in any prophecy which has been quoted; he says that the mountains which are barren shall shoot forth, and be tilled, and that men shall be multiplied upon them, and houses built with the cities, and that they shall be settled according to their old es-

tates, (when their land was divided by Joſhua,) and that the LORD would do better with them than at the beginning when they firſt dwelt in the land of Canaan. Verſes, 8, 9, 10, 11, 12, "But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael; for they are at hand to come; for, behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown; and I will multiply men upon you, all the houſe of Iſrael, *even* all of it; and their cities ſhall be inhabited, and the waſtes ſhall be builded. And I will multiply upon you men and beaſt, and they ſhall increaſe and bring fruit; and I will ſettle you after your old eſtates, and will do better unto you than at your beginnings, and ye ſhall know that I am the LORD; yea, I will cauſe men to walk upon you, even my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more bereave them *of men*."

The forepart of this chapter is a prophecy concerning the fruitfulneſs of the mountains in the land of Canaan, when the Jews return; the mountains are now barren and in a great meaſure diſtitute of men and cattle; but the prophet was commanded to prophecy to the mountains of Iſrael, and to ſay that they ſhall hereafter be fruitful. The prophecy extends to the hills, vallies, rivers, &c. verſe 6, "Prophecy, therefore, concerning the land of Iſrael, and ſay unto the mountains, and to the hills, and to the rivers, and to the valies, &c. Every perſon may ſee by this that the land will be fruitful when the Jews return, unleſs we undertake to Spiritualize the text, as it is called, that is, explain away the plain meaning of the words of prophecy.

Theſe ſame fruitful mountains are mentioned in chap. 34, where it is ſaid that the Iſraelites ſhall feed upon the mountains of Iſrael when they return, and that they [illegible] ſo free from the fear of evil beaſts, that they ſhall [illegible]ie woods. See Ezekiel xxxiv. 13, 25, "And [illegible]g them out from the people, and gather them [illegible]ne countries, and will bring them to their own [illegible]nd feed them upon the mountains of Iſrael, by [illegible]s, and in all the inhabited places of the country.

And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land; and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods." There has never yet been ſuch a time in Canaan, therefore it is yet to come.

This prophet ſays, that when the ſeed of Abraham return to their land, inſtead of being two nations as they have been for many hundreds of years by the name of Judah, and Iſrael, they ſhall no more be two, but one nation, and inſtead of having two kings, as it was when the tribes revolted, in the days of Jeroboim, or none as they are now, they ſhall have one king over them when they are ſettled upon the fruitful mountains of Iſrael.

See Ezekiel xxxvii. 21, 22, 23, "And ſay unto them thus ſaith the LORD GOD, behold, I will take the children of Iſrael from among the heathen, whether they be gone, and will gather them on every ſide, and bring them into their own land; and will make them one nation in the land upon the mountains of Iſrael, and one king ſhall be king over them all; and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all; neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions; but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them, ſo ſhall they be my people, and I will be their God."

There is one thing very remarkable in almoſt every prophecy concerning the return of the Jews; and that is, that God ſays, "they ſhall be my people, and I will be their God." This is the contents of the new covenant. In Ezekiel xxxix. 27, 28, it is ſaid that when the LORD begins to bring them into their land he will do it completely ſo that there ſhall not one be left behind; when they came out of Babylon in the days of Nehemiah, only a part returned, but when they return again all will return without exception. "Then ſhall they know that I am the LORD their GOD, which cauſed them to be lead into captivity among the heathen; but I have gathered them

into their own land, and have left none of them any more there."

I here give one quotation from Hosea upon this subject. Hosea iii. 4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: afterward shall the children of Israel return, and seek the LORD their GOD, and David their king; and fear the LORD and his goodness in the latter days." When this prophecy was delivered, the children of Israel had a king, a sacrifice, an ephod and a teraphim, but from the time they said we have no king but Cezar, they have remained without either of these to this day, and the daily sacrifice has ceased. This same prophet who said they should be without these things [and we see the truth of this part] has said that afterwards they shall have a king in the latter days, and without doubt the time is near when this last part will be as exactly fulfilled as the former part is now in the sight of all the world.

The prophet Amos has delivered a prophecy concerning the return of the Jews, which has never been fulfilled, see Amos ix. 14, 15, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the LORD thy GOD." This prophecy agrees with the others concerning the fruitful land; he says that when this takes place they shall be no more pulled up out of their land; but they are now out of their land and cannot enter in; but it will not be so always.

Obadiah has left his testimony concerning the return of the Jews, Obadiah. verse 17, 19, 20, 21, "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, and they of the south shall possess the mount of Esau; and they of the plain the Philistines; and they shall pos-

ſeſs the fields of Ephraim, and the fields of Samaria, and Benjamin ſhall poſſeſs Gilead. And the captivity of this hoſt of the children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath; and the captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the cities of the ſouth. And ſaviours ſhall come up on mount Zion to Judge the mount of Eſau; and the kingdom ſhall be the LORD's."

This prophet is ſo particular as to name the places where the ſeed of Iſrael ſhall poſſeſs, when they return to their own land. They ſhall, (he ſays) poſſeſs the mount of Eſau, the land of the Philiſtines, the fields of Ephraim, the fields of Samaria, Gilead, the Canaanites unto Zarephath, and the cities of the South. This has never been; but will be when they return to their own land.

What Zephaniah has ſaid upon this ſubject, agrees with the teſtimony of the other prophets; Zephaniah, iii. 19, 20, "Behold, at that time, I will undo all that afflict thee; and I will ſave her that halteth, and gather her that was driven out; and I will get them praiſe and fame in every land where they have been put to ſhame. At that time will I bring you *again*, even in the time that I gather you; for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD."

I ſhall add but one teſtimony more to the many; this is Zachariah, who ſpeaks of the reſettling of the land of Canaan in a moſt wonderful manner.

Zachariah xiv. 9, 10, 11, "And the LORD ſhall be king over all the earth; in that day ſhall there be one Lord, and his name one. All the land ſhall be turned as a plain from Geba to Rimmon ſouth of Jeruſalem; and it ſhall be liſted up, and inhabited in her place, from Benjamins's gate unto the place of the firſt gate, unto the corner gate, and from the tower of HANANEEL unto the king's wine preſſes; and men ſhall dwell in it, and there ſhall be no more utter deſtruction; but Jeruſalem ſhall be ſafely inhabited."

There is one thing worthy of notice in all these prophecies which differs from what was said in the other covenant made with the Israelites at Sinai, that is, the first covenant always said, if ye keep my laws it shall be with you in the land ye go to possess; if not the enemies shall come in upon you, ye shall be carried away captive, &c. but in all these prophecies concerning the return of the Jews, there is no such thing mentioned. "*They shall return, they shall be my people, I will be their God, they shall know me, I will give them a new heart. They shall dwell in the land forever, there shall be no more utter destruction, they shall no more be driven out among the heathen; but shall possess this land forever.* These things shew the glory of that covenant, which promiseth a return of the Jews to their land to possess it forever.

These are but a few of the many places in the writings of the prophets which speak of the return of the Jews to their land. Whoever reads them, and compares what is written with the promises of God to Abraham, and his seed, and views the present state of the Jews, must be convinced that these prophecies are not to be explained away, by applying them to believing Gentiles; but that they will have a literal accomplishment in the return of that dispersed people to the land of Canaan, which is now in possession of the Turks, who are Gentiles, who possess it according to Christ's prophecy; in Luke xxi. 23, 24, "For there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." All this is true in our day. The Jews are among all nations, and Jerusalem to this day is trodden down of the Gentiles.

It may be proper to give a short account of the present situation of the land of Canaan, of Jerusalem, and the Jews, with the manner in which they will return, this I shall notice in the next Sermon.

While I look over these prophecies, see their agreement, and know from the present state of the Jews, that

they will ere long return to their own land, and there be a great bleſſing to the world, my ſoul leaps for joy, I am filled with wonder, joy and love, and ſay, "Rejoice O ye nations, with his people; for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful to his land and to his people!" There is none like the God of Jeſhuran, who rideth upon the heavens in thy help, and in his excellency on the ſkies." "Let the whole earth be filled with his praiſe." Amen and Amen.

SERMON V.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY, &c."

IN this Sermon, I shall describe Four things. 1. *The land of Canaan where the Jews will return, with an account of its present situation....2. Jerusalem and its present situation....3. The state of the Jews since they were overcome by the Romans to this day....4. The manner of their return to their land.*

1. AS the land of Canaan is to be the place where the LORD JESUS is to reign before his ancients, gloriously, for a thousand years after the return of the Jews, I think it proper to give my readers a short account of it, collected from the best authorities.

This land is called the land of Canaan, because it was first settled by Canaan the son of Ham, the son of Noah. It is now a Turkish province in Asia. It lies between the Mediteranean sea, and the mountains of Arabia; and extends from Egypt, to Phœnetia. It is bounded to the *east*, by the mountains of Arabia; to the *south*, by the wilderness of Paran, Idumæ, and Egypt; the west, by the Mediteranean, called in Hebrew, the great sea; to the *north*, by the mountains of Libanus.

It is in a central part of the world, and is about 200 miles long, and about 80 broad; it is supposed there are about 16,000 square miles in it.

About 70 years after the birth of Christ, this land was taken from the Jews by the Romans; Jerusalem was laid even with the ground, and more than one million of

the Jews were deſtroyed, beſides great multitudes being carried into captivity, or diſperſed all over the world. In 614, Jeruſalem was taken by the Perſians, and in 636, the Saracens, or Arabians, took it.

In 1099, it was taken from them by people pretending to be Chriſtians, under GODFREY; who held it till the year 1187, when they were conquered by Saladan. In 1217, the *Turks* drove out the Saracens, and they retain the land to this day.

There is a ſtanding tradition among the Turks that they and their government are to be overcome by the French, or thoſe nations who are called Chriſtians. Without any doubt this will take place, which will make way for the return of the Jews.

At the preſent day, the land of Canaan, under the Turkiſh government, is inhabited by lazy Turks, plundering Arabs, and a wretched race, called *Chriſtians*. Though once it is ſaid to have contained 8,000,000 of inhabitants, yet there are ſuppoſed to be not more than 400,000 inhabitants. Though this land is now but thinly inhabited, and is an inconſiderable province of the Turkiſh empire; yet the time will come, "when the Jews ſhall return to this land of ſprings and brooks, of hills, plains, and luxuriant vales; where this active people ſhall once more inhabit the enchanting ſpot, where the Prince of Peace accompliſhed the work of Redemption, when a juſt and energetic government, and the mild ſpirit of Chriſtianity ſhall be reſtored, probably more than 8 millions of ſouls will again enjoy this happy clime, rebuild her cities, and palaces, throng her temples, and ſwell her ſongs of praiſe."

2. I add a ſhort deſcription of JERUSALEM, and its preſent ſituation.

This was once the capital of Melchizedek's kingdom, called Salem in the book of Geneſis. It was taken from the Jebuſites by David, and called his city. Hazael, king of Syria, took it once. Nebuchadnezzar once took it and carried away the inhabitants into Babylon. Titus the ſon of Veſpaſian at laſt took it & totaley deſtroyed it, ſo that it has never been reſtored to its former

grandeur. Adrian undertook to rebuild it afterwards, but failed in the undertaking. The Empreſs Helena, the mother of Conſtantine, viſited it afterwards, and found it in a moſt forlorn ſituation; intending to rebuilt it, ſhe erected a temple over the place where Chriſt was buried, called the temple of the ſepulchre, which is now ſtanding, and kept in good repair. The Emperor Julian undertook to rebuild Jeruſalem, but did not; for Chriſt had ſaid that this city ſhould be trodden down of the Gentiles, and ſo it remains to this day.

The preſent ſituation of Jeruſalem is this, it is poſſeſſed by the Turks, who call it, CUDSEMBARIC, and COUDSHERIFF; and is reduced to a poor thinly inhabited town, about three miles in circumference, ſituated on a rocky mountain, ſurrounded on all ſides, except the north, with ſteep aſcents and deep vallies; and theſe again ſurrounded with other hills, at ſome diſtance from them.

The temple built by Helena, which has been built more than twelve hundred years, is kept in good repair to this day. The walls of it are ſtone, and the roof cedar, the eaſt end encloſes mount Calvary, and the weſt the ſepulchre where Chriſt was buried. On mount Moriah in Jeruſalem, is a building called Solomon's temple, but when, or by whom built, is uncertain.

Jeruſalem is now under the government of a Sangiac. The Jews, and thoſe who are called Chriſtians, are in a wretched ſituation, being kept poor by the tyranny of the Turkiſh government.

There are ſeven remarkable things, to be ſeen in the neighbourhood of Jeruſalem.

1. The POOL of Betheſda, 120 paces long, 40 broad, and 8 deep. 2. The tomb of the Virgin Mary, 47 ſteps below the ſurface of the earth. 3. The tomb of Jehoſaphat. 4. Abſalom's pillar, ſuppoſed to be the one he erected. 5. The tomb of Zechariah the ſon of Brachiah. 6. The *royal ſepulchres*, where the kings were formerly buried. 7. The *Potter's field*, which was bought with the thirty pieces of ſilver; it is called, *Campo, Sancto, the holy field.*

According to the lateſt accounts, Jeruſalem contains about 12,000 people. The citizens are Taylors, Cooks, Smiths, and Shoe-makers, a poor, wicked race, the ſkum of different nations, principally Arabs.

How different is the ſituation of this city from its ancient grandeur! Once the city of the great king; now the ſeat of wickedneſs; but ere long this city will appear as much greater than it was formerly, as he who is to reign over the houſe of Jacob, is greater than Solomon in all his glory in Jeruſalem.

3. *The Jews, and their preſent ſituation.*

The name Jew, is taken from the word Judah, and is a name given to the deſcendants of Abraham, through Iſaac: ſometimes it means only two tribes, and ſometimes it means the twelve tribes. Judah and Iſrael means the two nations, or thoſe who belonged to the two kingdoms.

Since Jeruſalem was taken by Titus, the Jews have been ſcattered into all parts of the world. In many countries, and at different times, they have been treated with great cruelty, though ſince the revival of learning and the increaſe of mildneſs in the world, they have been treated with more humanity than they were formerly. It is ſaid that once in England, a Jew was at the diſpoſal of the chief where he lived. In the year 1348, an epidemic diſtemper raged in a great part of Europe; it was ſaid that the Jews had poiſoned the ſprings and wells, which was the cauſe of it; the conſequence of this report was, that a million and half of this miſerable nation was put to death.

In the year 1492, half a million of them were driven out of Spain, and an 150,000 from Portugal. At the preſent day a more generous ſyſtem is taking place.

Some years ago, France allowed them the right of citizens. They have for ſeveral years been tolerated in England, Holland, and Pruſſia, &c. In France of late, their privileges are enlarged, by the Emperor Bonaparte, and in the year 1806, (laſt year) they met as a Congreſs, or Sanhedrim, in Paris. This it is ſaid, was the firſt meeting of the kind they have had ſince Titus carried them away

from Jeruſalem.—Notwithſtanding all they have met with, they ſtill retain the idea of returning to the land of Canaan, according to what their prophets have told them, and their ſituation is ſuch, being rich to a proverb, and having their riches in money and movables, that it will not be difficult for them to return when the day arrives for them to fly upon the ſhoulders of the Philiſtines to the promiſed land; which leads me to the fourth particular.

4. The manner in which they will return to that land and city Jeruſalem.

The chief thing which now hinders the return of the Jews, is the power of the Turks, who *now* poſſeſs their land. Their government extends over a great part of the world. In Europe, they poſſeſs Romania, Bulgaria, Servia, Wallachia, Modavia, Beſſarabia, Greece, Macedonia, Albania, Theſſaly, Levadia, Marea, and the Archipelago Iſland. In Aſia they poſſeſs Georgia, Tincomania, Dearbek, Anatolia, or Aſia Minor, Syria, and the land of Canaan, called, Paceſtine. In Africa, they poſſeſs Egypt and ſome diſtricts of Barbary. This power muſt and will be weakened before the Jews return, for they have ever been great enemies to that nation.

From what I can gather from the Scriptures, the Turks will be ſo weakened by wars, that in a treaty with ſome nation, this will be one article, that they ſhall give up the land of Canaan to the Jews, and quietly leave the country, and withdraw all their enemies. The prophets mention that the Turks ſhall not be ſlain, but go forth from the land and be removed far away from them. This is mentioned in Iſaiah xlix. 17, "Thy Deſtroyers and they that made thee waſte, ſhall go forth of thee." This verſe ſhews that by ſome means or other the Turks will voluntarily leave the land to them, and remove at ſuch a diſtance that the Jews will not fear them.

It appears to me from the preſent ſituation of things among the Turks, and Jews, that the nation of France and ſome leader will lead the Jews into the promiſed land. It is poſſible that Bonaparte may be the man. He has been engaged in a war againſt the Turks in Egypt, he has

assembled the Jews in Paris, and shewed them such favours as no other king ever has since Titus led them away captive. I think it altogether likely that as a Gentile led them out of their land, (Titus the Roman) so a Gentile will be their head to lead them back. They may think the man who leads them into their land to be the Messiah. The Jews have of late endeavoured to prove that the Emperor of France is a descendant of David.

It appears from the prophecy that they will appoint themselves one leader or head to go before them out of the land where they now are. Hosea, i. 11, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one HEAD, and they shall come up out of the land; for great shall be the day of Jezreel." If this text does not refer to such a time, I cannot tell what it means.

It is mentioned in the prophecies that have been noticed in a former part, that when they return, their children will be brought in the arms and on the shoulders of the Gentiles, on camels, dromedaries, and swift beasts, on litters, mules, chariots, and in ships of Tarshish; bringing their sons from far, and their daughters from the ends of the earth, and that they shall be settled according to their old estates, and that even the river of Egypt shall be smitten in the seven streams, that the Jews may go over dry shod.

O what a remarkable day will that be, (a day near at hand) when the inhabitants of Europe, Asia, Africa, and America, shall hear, that the Turks who have so long trodden down Jerusalem and laid waste the land, have agreed to resign the whole land to the Jews and to leave the country voluntarily! when a proclamation from the one who is at the head of the Jews shall go forth into every place where a Jew is found, calling him to join the great company who are returning to the land of their fathers! When from different parts of the land they shall be seen in great companies on foot, on horses, mules, camels, dromedaries, on swift beasts, on litters, in chariots, in the arms and on the shoulders of the Gentiles, they shall be seen with their faces towards Zion, asking

of ſtrangers the way! When from countries ſeparated from Canaan by great waters, the ſhips of Tarſhiſh firſt, and others after, ſhall bring the ſons of Abraham from diſtant lands, and from the iſles afar off as they bring an offering in a clean veſſel before the Lord! Such a time as this will cauſe all the believing Gentiles to rejoice with this people; becauſe the Lord has viſited them, and becauſe this will be one of the laſt ſigns of the coming of the Son of man to reign on the earth a thouſand years, when wars ſhall ceaſe to the ends of the earth, and all nations ſhall call him bleſſed!

When the Jews return to their land, they will carry with them great riches, of gold and ſilver; according to Iſaiah lx. 9, "Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring their ſons from far, their SILVER and their GOLD with them." Having an abundance of this, thoſe who do buſineſs in ſhips will leave many places where they now trade, and go to Joppa, the ſeaport of Canaan, to trade with the Jews, who having juſt come from diſtant parts, will want many things of thoſe who do buſineſs on the great waters, this will turn the trade of the ſeas to them; this is called a converſion of the ſeas to the Jews. Iſaiah lx. 5, "Becauſe the abundance of the ſeas ſhall be CONVERTED unto thee, the forces of the Gentiles ſhall come unto thee." What is here called the forces of the Gentiles, which ſhall come to the Jews, in their land, is in chap. lxi. 6, called the riches of the Gentiles, which they ſhall eat of. "Ye ſhall eat the riches of the Gentiles, and in their glory ſhall ye boaſt yourſelves."

Iſaiah ſays that there will be ſo much riches brought from different parts of the world to the Jews after their return, that they will be employed night and day to receive it, not even having time to ſhut their gates at night. They will keep them open all night to give the Gentiles opportunity to come in with their riches continually. See chap. lx. 2, "Therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

It is thought by many, that when the Jews return, they will all be converted, or ſubmit to Jeſus Chriſt; but according to the prophecy, after they return and live ſome time in unwalled cities without fear of the Turks, or any other nation; being greatly increaſed in riches, there will be a ſudden attempt made by the Gentiles to overcome them, take their riches and their land from them, and even advance towards them with apparant ſucceſs; at which time when they are in great diſtreſs, Jeſus Chriſt will appear, ſubdue their foes, and dwell among them, at which time, they will ſee him, and ſay, "Bleſſed is he that cometh in the name of the Lord."—This I ſhall notice in the next ſermon.

SERMON VI.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this discourse will be noticed; 1. *The army which will combine together to conquer the Jews after they return to Canaan....*2. *The things which shall then take place among the Jews, and the combined powers.*

IT is plain from the prophecies, that after the Jews return and are peceably settled, that there will be a combined power against them, which shall endeavor to overcome them for the sake of their riches, which will be very great. This army will be commanded by GOG, who is supposed to be the *grand Turk*, at the head of the Turks, and other nations, who will join with them to overcome the Jews for the sake of the spoil. This is mentioned in Ezekiel xxxviii. 1, 2, 3, 4, 5, 6, 7. "And the word of the LORD came unto me, saying, son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him, and say thus saith the LORD GOD, behold I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia, and Libya with them; all of them with shields & helmets: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people

with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled with thee, and be thou a guard unto them."

This combined army is made up of those nations, who with the Turks, believe in the religion of Mahomet. They are described as horsemen, which shews them to be the same people which now possess that land. That this is a prophecy yet to be fulfilled, is evident, for there never was such an army as this, that ever marched into Canaan, it is further evident that it is something not yet accomplished, from what is said in verse 8, 9, 10, 11, 12, "After many days thou shalt be visited; in the latter years thou shalt come into the land *that* is brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the LORD GOD, it shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take a spoil, and to take a prey; to turn thine hand upon the desolate places, *that are now* inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, to take a great spoil."

The prophecy plainly shews that this attempt to overcome the Jews has never been, for

1. It is said to be after many days, in the latter years, that he, (Gog) shall come into the land that is brought back from captivity, which means the land of Canaan which is now in captivity, but will be brought back, it is said that he shall come against those who are brought forth out of the nations, who dwell safely; this means the Jews.

2. It is said that his coming will be sudden like a cloud and that his design will be, (with the other nations with him) to take the spoil from the Jews who are peceably enjoying their riches, which they brought with them from different parts of the world.

This places the matter beyond all doubt concerning this army that shall come against the Jews in the last days. Verse 14, 15, 16, 17, 18, "Therefore, son of man, prophecy, and say unto Gog, thus saith the LORD GOD, in that day when my people of Israel dwelleth safely, shall thou not know it; And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the LORD GOD, art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophecied in those days many years, that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the LORD GOD, that my fury shall come up in my face."

1. This prophecy says plainly, that Gog shall come against God's people Israel in their land, and that it shall be in the latter days.

2. It is also mentioned that this leader of the army is the one the prophets of Israel spake of many years ago; and the LORD says that though this army comes all of them riding on horses; yet at that time his fury shall come up in his face, the consequence of which will be, that this great army will chiefly be slain upon the land of Israel.

When this army comes against Jerusalem it will be a time of the greatest trouble that the Jews ever experienced; they will expect nothing but to be wholly swallowed up by their enemies; It appears from Zechariah, that the enemy will take many of them captive, and even

take their property and divide it there, one half of the city Jerusalem being taken by Gog and his army. This is mentioned in Zechariah xiv. 1, 2, "Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee; for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." From what is said here, it is plain that this prophecy refers to something that has not yet taken place, for it is said in verse 3, 4, that "then the LORD shall go forth, and fight against those nations," who are in Jerusalem, and that the Lord's feet shall stand on the Mount of Olives.

It appears to me that the reason why this great army will be suffered to come against the Jews after their return, will be to punish them for idolatry, for it is said in chap. xiii. 2, that in that day, the Lord will cut off the names of the idols out of the land, and that they shall be no more remembered.

It appears, from verse 8 of this chapter, that this great army will cut off great multitudes of the Jews in the land, before they take Jerusalem. It is said, "And it shall come to pass, *that* in all the land saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein." This speaks of the death of two thirds of the people in all the land. This must be a time of terrible distress to those who remain. They will be tried to the utmost, and will not give up to their enemies, but will find deliverance and share in the blessings of the new covenant, which will be made after the war is over. This is mentioned in verse, 9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; and they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the LORD is my God. According to this, after the third part of the people see so many cut off, and the army advancing, Jerusalem taken, one half of it in captivity, and the houses rifled, that they will be led to think of deliver-

ance from God only; then in great diſtreſs, they will all as one call on the Lord who has ſo often heard, and delivered the Jews out of their diſtreſſes, and at the moment, when they are like to be ſwallowed up, the Lord will hear, anſwer, and come for their relief, and ſlay their enemies before their eyes. This will be the time when Jeſus Chriſt will be ſeen in the air to the joy of his friends and the terror of his and their enemies.

The manner in which Chriſt will appear at this time without doubt, will be terrible to the Jews and the army which will be fighting againſt them.

1. He will be ſeen over them, in the air. It is ſaid in Zechariah ix. 14, "And the LORD ſhall be ſeen over them." This will cauſe great diſtreſs among the Jews, who are ſurrounded by their enemies out of all nations; when they ſee him whom their fathers pierced; and this army will be filled with wailing when they ſee him on a cloud in the air. This is mentioned by John in Revelation, i. 7, "Behold he cometh with clouds, and every eye ſhall ſee him, and they *alſo* which pierced him, and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen." This verſe includes the Jews and ſome of all nations, which will then be gathered at Jeruſalem.

2. Beſides this appearance of Chriſt over Jeruſalem; he will cauſe the moſt terrible earthquake that ever was, it will be felt all over the earth, and ſeas, even the fiſhes of the ſea will feel the ſhock. This is mentioned in Ezekiel xxxviii. 18, 19, 20, "And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the LORD GOD, that my fury ſhall come up in my face; for in my jealouſy, and in the fire of my wrath, have I ſpoken, ſurely in that day there ſhall be a great SHAKING in the land of Iſrael; ſo that the fiſhes of the ſea, and the fowls of heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, ſhall ſhake at my preſence; and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground." This is mentioned immediately af-

ter the great army of Gog is described, who shall come to take the Jews.

What an awful trembling this will cause among the Jews, the army and all the world, who will then feel the shock of this terrible earthquake. What this earthquake will do in Judea, we are told in Zechariah, xiv. 4, 5, "And the mount of Olives shall cleave in the midst thereof towards the east, and towards the west, *and there shall be* a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD MY God shall come, and all the saints with thee."

Here we are told that the earthquake at the coming of Christ to deliver the Jews, shall be so great, that it will part the mount of Olives and make two of it, and remove them at such a distance that there shall be a great valley between them; this awful sight, Christ standing on the mount, with his saints, the mountain parting and removing, will so alarm the people that they will flee, fearing it will fall on them. O what a day will this be! Who may abide the day of his coming?

3. At this very time the Lord Jesus will bring this great army into the valley of Jehoshaphat, called the valley of decision, and judge them there for their wickedness. This I think must be the valley between the two mountains made by the earthquake which divided the mount of Olives in two. This is mentioned in Joel iii. 1, 2, "For, behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted their land." This account agrees with the other places concerning this wonderful event;—first it is said that this shall take place when the Lord brings a-

gain the captivity of Judah and Jeruſalem;—ſecond, he ſays that all nations will be gathered againſt them;—third, that the Lord will bring all theſe nations down into the valley of Jehoſhaphat, to plead with them for their cruelty to the Jews. Joel has mentioned this again, in verſe 12, 13, 14, "Let the heathen be wakened, and come up to the valley of Jehoſhaphat, for there will I ſet to judge all the heathen round about. Put ye in the ſickle, for the harveſt is ripe; come, get you down; for the preſs is full, the fats overflow; for their wickedneſs is great. Multitudes, multitudes, in the valley of deciſion; for the day of the LORD is near in the valley of deciſion." From this it appears, that Jeſus Chriſt will ſtand on the mount of Olives, and there judge thoſe nations, and decide the controverſy between theſe heathen and the Jews. Then, having judged them he will cut them off from the earth for their wickedneſs, as the grain is cut off when it is fully ripe. It is mentioned that multitudes will be ſlain there by the Lord, when he ſhall roar out of Zion and utter his voice from Jeruſalem. Chriſt judging among theſe heathen, ſlaying them, and filling the valley with their dead bodies, deſtroying kings and wounding the head men of many countries is mentioned by David, in Pſalm cx. 2, 3, 5, 6,—"The LORD ſhall ſend the rod of thy ſtrength out of Zion, rule thou in the midſt of thine enemies; thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning; thou haſt the dew of thy youth. The LORD at thy right hand ſhall ſtrike through kings in the day of his wrath; he ſhall judge among the heathen, he ſhall fill the places with the dead bodies; he ſhall wound the heads over many countries."

Here is the time when the Jews, God's people will be willing, this will be the day of his power, when he will come in the clouds of heaven with power and great glory, when all theſe tribes of the earth (this great army) ſhall mourn, Matth. xxiv. 30. In this day of his power the Jews will be willing to have this man to reign over them, and ſeeing him judging the heathen in this valley, and

filling the place with their dead bodies they will say, "bleſſed is he that cometh in the name of the LORD;" this Chriſt has ſaid the Jews will ſay when they ſee him again.

4. After Chriſt, (or Michael,) has judged this great army in this valley of deciſion, he will then proceed to deſtroy them; this will be done in ſeveral ways;—firſt, he will ſend lightning like arrows, to devour them. Zechariah ix. 14, "And his arrows ſhall go forth as lightning." Second, the Lord will fight againſt them as he once fought in the day of Gibeon, when he threw hailſtones upon them from heaven. Zechariah xiv. 3, "Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he fought in the day of battle." This I think refers to the time when the ſun ſtood ſtill, at the command of Joſhua; it is ſaid at that time, "That the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died; they were more which died with the hailſtones, than they whom the children of Iſrael ſlew with the ſword," Joſhua x. 11. Third, they will, like the Midianites ſlay each other, Ezekiel xxxviii. 21, "And I will call for a ſword againſt him (Gog) throughout all my mountains, ſaith the LORD GOD, every man's ſword ſhall be againſt his brother." This is ſpoken of the ſame army. Fourth, the inhabitants of Jeruſalem that are left, will ſlay ſome of them, Zechariah xiv. 14, "And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel, in great abundance. Fifth, thoſe who are not deſtroyed in theſe various ways will die with the plague, ſo that there will ſcarcely any eſcape to tell the news in the countries they came from. Zechariah xiv. 12, "And this ſhall be the plague wherewith the LORD will ſmite all the people that have fought againſt Jeruſalem; their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth." Verſe 15, "And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe

tents." In Ezekiel it is said, that this army should come on horses; here it is said, that not only the men but even the beasts should die with the plague; how dreadful must be their situation when their flesh shall consume away while they stand upon their feet!—taken of a sudden, according to what is said in chapter xii. 4, "And in that day saith the Lord, I will smite every horse with astonishment, and his rider with madness." This pestilence is mentioned by Ezekiel, chap. xxxviii. 22, "And I will plead against him with pestilence and with blood."

5. After this great army is slain in this terrible manner, we are told what will be done with the dead bodies. Some of them will be devoured by ravenous birds, and some of them will be buried. Some will be devoured by ravenous beasts. Ezekiel xxxix. 17, 18, 19, 20, "And thou, son of man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field; assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fallings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

All this is spoken of the army that came to Jerusalem which the Lord said he would slay upon the mountains of Jerusalem. We are told in this chapter that those who are not eaten by the fouls and beasts shall be buried in the land of Israel, and that they shall be seven months in burying them, the number of the dead will be so great, verse 11, 12, "And it shall come to pass in that day, that I will give unto Gog a place there of graves, in the land of Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog, and his multitudes; and they shall call *it*, the valley of Hamon-Gog—[The multitude

of Gog] And seven months shall the house of Israel be burying them, that they may cleanse the land." How wonderful is the spirit of prophecy! read, understand and believe what God has said!

6. We are told that the bows, arrows, and handstaves which this army shall leave will be so numerous, that they will serve the Jews for fuel in that mild climate for seven years, so that they will have no occasion to go into the forest to cut down any wood for fuel in all that time. Verse 9, 10, "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years; so that they shall take no wood out of the field, neither cut down any out of the forest; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the LORD GOD."

7. It appears from this chapter, that almost the whole of every nation that composed this army, will come to Jerusalem, leaving only a few behind, called the sixth part, verse 2, "And I will turn thee back, and I will leave but the sixth part of thee."

8. God's design in all this is, to make himself known to the Jews, and in all the earth, as he did in Pharaoh when he rose against God. The sudden and dreadful overthrow of this great and powerful army, will sound through all the earth, and will prepare the way for the spread of the knowledge of Jesus over all the earth. This is mentioned in verse 21, 22, 23, "And I will set my glory among the heathen, and all the heathen shall see my judgments that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their GOD, from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity."

We now see what will be done at the coming of Christ; his enemies slain, the mountain parted, the Jews deliver-

ed, and the way prepared for the ſpread of the knowledge of Chriſt over all the world, who is now come to reign on the earth a thouſand years. Leſt ſome ſhould doubt whether Chriſt will ever appear and reign on the earth a thouſand years, I ſhall in the next Sermon mention the prophecies, which ſpeaks of his coming, and what will be at that time.

SERMON VII.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this Sermon will be noticed; The prophecies which speak of the coming of Christ to reign upon the earth, with the circumstances of it, &c.

IN this Sermon, I shall first mention what is said of this appearing of Christ, by the Prophets, by Christ, and the apostles.

The first who spake of the coming of Christ to reign on the earth, was Enoch the seventh from Adam, Jude xiv. 15, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him."

That this prophecy refers to the time when Christ shall come to stand on the mount of Olives, when the great army is gathered against Jerusalem, is plain by comparing this with what Zechariah has said. Here it is said, that he will come with ten thousand of his saints to execute judgment upon the ungodly; there it is said, that he shall come and all the saints with thee. Zech. xiv. 5, it is also said, that at that time he will slay the wicked.

Another prophecy concerning the coming of Christ to reign upon the earth, is recorded in Job xix. 25, 26, 27, "For I know that my REDEEMER liveth, and that he

ſhall ſtand at the latter day upon the earth; and *though* after my ſkin *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reign be conſumed in me."

It is very remarkable that Job ſhould wiſh his words were printed in a book, that they might be preſerved to the lateſt generation, long before printing was known; but ſo it is—his deſire is granted; his words are printed in a book, and this is what he ſaid, "I know my REDEEMER liveth," &c. Job knew that Chriſt would ſtand upon the earth in the latter days; this cannot mean his being on the earth before he was crucified. Did Job then riſe and ſee him? We have no account of it. He had reference to the ſecond coming of the ſon of man when he will come and all the ſaints with him; Job with the reſt, when they will reign with him a thouſand years. It is particularly mentioned here, that Chriſt ſhall STAND upon the earth; this exactly agrees with what Zechariah ſays upon the ſame ſubject; chap. xiv. 4, "And his feet ſhall STAND in that day upon the mount of Olives, which is before Jeruſalem on the eaſt." Job knew he would ſtand upon the earth; and Zechariah tells us where he will ſtand, and that when he ſtands on that mount, (a place where Chriſt oft reſorted) the mountain will cleave in the midſt. Jeſus aſcended from this mount, and when he comes, it will be to that ſame place. This the angels have declared; Acts, i. 9, 10, 11, "And when he had ſpoken theſe things, while they beheld, he was taken up; and a cloud received him out of their ſight; and while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, ye men of Galilee why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven." Chriſt aſcended from the mount of Olives; ſee verſe 12, The angels ſaid he would return in the ſame manner that he went from the earth. His feet will, without any doubt, ſtand in the ſame place they did before he left the earth.

What is recorded in Pſalm l. 3, 4, I think refers to the ſame thing. "Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. He ſhall call to the heavens from above, and to the earth, that he may judge his people."

I once thought this refered to the laſt Judgment; but I think that if any perſon compares this with what is ſaid concerning his bringing his enemies into the valley of deciſion to plead with them by fire and ſword, he will ſee that this refers to the ſame coming of Chriſt. That in Malachi, iii. 1, 2, 3, I think muſt have reference to the ſame glorious event.

"And the LORD whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in; behold he ſhall come, ſaith the LORD of hoſts. But who may abide the day of his coming? And who ſhall ſtand when he appeareth? for he is like a refiner's fire, and like fuller's ſoap. And he ſhall ſet as a refiner and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD an offering in righteouſneſs. Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years."

It appears to me that this coming of the Meſſenger of the covenant, cannot refer to any other time than that when Chriſt comes to reign on the earth: for he is ſpoken of as the meſſenger of the covenant, which is the new covenant, the one which will be made in that day. He is ſaid to be the one they ſeek, and it is certain that the Jews ſtill ſeek for their MESSIAH, and have ſeveral times thought they had found him. It is ſaid he ſhall come ſuddenly into his temple; this has never been; for when he went into the temple, it was ſo privately, that they ſearched to find him.

When he was on earth before, did he purify the ſons of Levi? no; but they filled up the meaſure of their cup, and he ſaw them given over to hardneſs of heart and blindneſs of [illegible]e offering of Judah, ſince Chriſt

was upon earth, has never been pleasant as in the days of old; for instead of that, the daily sacrifice has ceased for hundreds of years; but when he comes suddenly on the mount of Olives, for the relief of his people and the destruction of his enemies, then will this prophecy be fulfilled, and not before. Unless this is the meaning of this prophecy, I cannot tell where to place it; for it was not fulfilled when Christ was on earth, and it cannot be after the general judgment; therefore it must have reference to Christ's coming to be a swift witness against his enemies, and an helper to his friends. The words of Zechariah concerning the coming of Christ are remarkably clear, Zech. xiv. 4, 5, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south."—

Jesus Christ often spake to his disciples of this second coming to reign on the earth. Matthew xvi. 27, "For the son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." People are generally taught that when Christ comes the world will be at an end; but his coming will be before the end of the world; so the disciples understood it; Matth. xxiv. 3, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? It is evident from this that they considered Christ's coming one thing, and the end of the world another. I believe that when he comes again, he will finish all he has to do on earth, and the last thing will be the raising all the dead, judging them, and giving them a reward according to their works.

Jesus Christ was particular in telling his disciples that when he comes again he should be seen. Mark xiii. 26, "And then they shall SEE the son of man coming in the clouds with power and great glory." When Jesus was adjured by the high priest whether he was the son of God, he said; Mark xiv. 62, "And Jesus said, I am; and ye

shall SEE the son of man setting on the right hand of power, and coming in the clouds of heaven." By a cloud he was received out of the disciples sight, and on a cloud he will shew himself when he comes again.

The apostles have said much of this coming of Christ to reign on the earth. Paul has mentioned it in almost every epistle he has written. He says, Colossians iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." 1 Thessalonians i. 10, "And to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." In Chap. iii. 13, he mentions this coming of Christ with all his saints, in the same manner as Enoch and Zechariah have. Enoch says he will come with ten thousands of his saints, Zechariah says he will come, and all the saints with him; Paul says here; "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our LORD Jesus Christ with all his saints." This must refer to the time when Christ comes to the mount of Olives, see also chap. iv. 14, "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." In Paul's Epistle to Titus, this coming of Christ is mentioned. Titus ii. 13, "Looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ." Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Many people think that the second coming of Christ has reference to his coming in the destruction of Jerusalem; but did he then appear on the mount of Olives? did the mountain part asunder? were the dead saints raised at that time? was the Roman army destroyed then? Did the Jews fight and obtain their wealth? Certainly these things did not take place then; but to the contrary, the disciples fled into the mountains, the Jews were slain or carried captive, and the army was victorious; at the second coming of Christ all these things are to take place, to the joy of the saints, and the astonishment and destruction of his enemies.

It is generally underſtood that John had the Revelation of Chriſt on the iſle of Patmos, after the deſtruction of Jeruſalem, and in that book, there is much ſaid of this coming of Chriſt: the coming of Chriſt to deſtroy his enemies, raiſe the dead ſaints, and reign on the earth a thouſand years is mentioned ſix times—Revelation i. 7, "Behold he COMETH with clouds; and every eye ſhall ſee him, and they alſo which pierced him; and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen." Chap. ii. 25, "But that which ye have already, hold faſt till I COME." Chap. iii. 11, "Behold, I COME quickly; hold that faſt which thou haſt; that no man take thy crown." Chap. xvi. 15, "Behold, I COME as a thief; bleſſed is he that watcheth and keepeth his garments." Chap. xxii. 7, "Behold, I COME quickly; bleſſed is he that keepeth the ſayings of the prophecy of this book." Ver. 12, "And behold, I COME quickly; and my reward is with me, to give every man according as his work ſhall be." Ver 20, "He which teſtifieth theſe things ſaith, Surely I come quickly; Amen. Even ſo come LORD JESUS." It is certain that the ſcriptures mention the ſecond coming of Chriſt to deſtroy an army which ſhall come againſt the Jews at Jeruſalem, to raiſe the dead ſaints, and reign on the earth before the laſt Judgment; this has never been, and therefore is yet to come as theſe places of ſcripture abundantly prove.

That this coming will be a long time after the death of the apoſtles, is evident from what Peter ſays, the ſcoffers of the laſt day will ſay concerning this coming of Chriſt. 2 Peter iii. 3, 4, "Knowing this firſt, that there ſhall come in the laſt days, ſcoffers, walking after their own luſts; and ſaying, where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue *as they were* from the beginning of the creation." If ſcripture is any proof of this ſecond coming of Chriſt, here is certainly proof enough.

When Jeſus Chriſt ſpake of his coming, he told his diſciples of the ſigns of his coming, by which all might know when the time was near. He ſays there ſhall be wars, and rumours of wars, earthquakes, famines, peſ-

tilence, nation ſhall riſe againſt nation, and kingdom againſt kingdom, diſtreſs of nations, with ſigns in the heavens and earth, the ſeas roaring, and men's hearts failing them for fear and for looking after thoſe things which ſhall come upon the earth; and becauſe iniquity ſhall abound, the love of many ſhall wax cold: theſe things are taking place at the preſent time. What people ever ſaw ſuch a day as we ſee in this year, 1808. View the nations of the earth; ſee their diſtreſs, by reaſon of the preſent wars, famines, peſtilences, earthquakes, and other troubles; ſee the perplexities of many, on account of the preſent ſituation of the ſeas, fearing their property will fall into the hands of others, by reaſon of the commotion among the European powers.

One thing more is worthy of notice among all theſe ſigns of the coming of the ſon of man, that is, the ſituation of the Jews; in other wars they were great ſufferers; now the government of France favours them, and I think it altogether likely that the French nation will be forward in leading the Jews into their land before long; that they may be ready to receive their *Meſſiah* when he comes. I have formerly thought that wickedneſs would almoſt be baniſhed from the earth when Chriſt comes; but I do not think this will be the caſe; when he came before, the whole world lay in wickedneſs; and when he coms to the mount of Olives, the whole world will be as it was in the days of Noah or Lot; given over to ſenſual delights; while but few will believe what is recorded in ſcripture concerning Chriſt and his goſpel. Jeſus has ſaid this will be the ſituation of the world when he comes the ſecond time. Matth. xxiv, 37, 38, 39, "But as the days of Noe *were*, ſo ſhall alſo the coming of the ſon of man be: For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the ſon of man be." Luke xvii. 28, 29, 30, "Likewiſe alſo, as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded; but the ſame day

that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the son of man is revealed."

How plain! how solemn and important is this account of the coming of the son of man? When Jerusalem was taken, the Jews and the world in general were not in such a situation as this; neither was there a destruction on earth like this, for multitudes on the earth were at that time believers and lovers of Jesus; but at the time when Christ comes, there will be but few believers in the world. See Luke xviii. 8, "Nevertheless, when the son of man cometh, shall he find faith on the earth?" Many think that the knowledge of God will fill the whole earth before the coming of Christ; this is one thing which he will do when he comes to be king over all the earth. As to the day and hour when he will come, no one knows; but we may know the signs of his coming, and if we only look to the heavens and earth at the present time, we may see signs in great abundance.

It is thought by some, that when Christ comes he will remain in the air 24 hours, that all the earth may have a view of him; such things I leave to the curious; it is at present, enough for me to know that he will appear the second time, and that I shall see him as well as Job, and appear with him in that glory which he will come in; may I but know this; while I live, and when I die; I ask no more, for to such, the first resurrection, and thousand years to reign with Christ is sure.

From all these scripture testimonies I feel certain that Jesus, who once suffered on earth, will hereafter be honered on earth, beyond what my tongue or pen can describe.

Having mentioned the prophecies which speak of the second coming of Christ, the signs of it, and the state of the world at that time, I shall in the next sermon mention some things that will be done at that time.

SERMON VIII.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this ſermon I ſhall mention, ſeveral things which will take place when Chriſt ſhall appear on the earth the ſecond time.

IN former years when hearing ſome tell of the coming of Chriſt to reign upon the earth in perſon, I concluded that it would not be, becauſe it would be too humiliating to him, who is now highly exalted and has a name above every name; this difficulty is now removed out of the way; it is not ſo low a ſtoop in him to reign on the earth, as it would be to be of no reputation on the world.

If it is below Jeſus Chriſt to reign on the earth, a thouſand years after his exaltation in heaven, then certainly it was too much to be on earth, without where to lay his head, and in this way of reaſoning we muſt conclude he never was on earth at all. This will not do: Jeſus was once on earth to do that work which could not be done any other way, and he has work on earth to be done which will not be accompliſhed until he returns.

1. The firſt thing which Chriſt will do when he comes, beſides deſtroying the great army of Gog, and delivering the Jews from their diſtreſs, will be to raiſe the dead ſaints and change them that are alive that they may live with him on the earth a thouſand years.

Biſhop Newton ſays, that the chriſtian writers, who lived ſoon after the apoſtles, held to the reſurrection of the

saints, to reign upon the earth a thousand years before the rest of the dead lived, and that the idea was laid aside by a wrong use some made of it.

People in general think that the righteous and wicked will all be raised at once; at the end of the world, but this is a mistake. The New Testament mentions the resurrection of the just, this will be at the beginning of the thousand years, that of the unjust after the thousand years.

Christ mentions this resurrection of the just: Luke xiv. 14, "For thou shalt be recompensed at the resurrection of the just." This in Rev. xx. 6, is called, "The first resurrection." This resurrection of the just is mentioned in several places in the new testament. Acts xxiii. 6, "Of the hope and resurrection of the dead I am called in question." Phil. iii. 2, "If by any means I might attain unto the resurrection of the dead." Heb. xi. 35, "And others were tortured not accepting deliverance; that they might obtain a better resurrection."

Jesus Christ has described this first resurrection in a most glorious manner. Luke xx. 35, 36, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection."

The order of the resurrection of the dead, is mentioned by Paul, in 1 Cor. xv. 23, 24, "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming; then cometh the end, when he shall have delivered up the kingdom to God, even the the Father; when he shall have put down all rule, and all authority, and power." The resurrection of Christ as the first fruits is past, the resurrection of the saints will be at his coming to reign on the earth. This resurrection of the saints when Christ comes to reign on the earth, is mentioned, in Philippians iii. 20, 21, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body, ac-

cording to the working, whereby he is able even to ſubdue all things unto himſelf." Here Paul tells us that they looked for a ſaviour to change their vile bodies; by that power which he has to ſubdue his foes; likely Paul here has reference to the great army which Chriſt will deſtroy when he comes to raiſe the ſaints. That Chriſt will at his coming raiſe the ſaints at the beginning of his reign of a thouſand years on the earth, and that the beginning of this thouſand years will be dated from the day of their reſurrection, is plain from Revelation xx. 4, 5, 6, "And I ſaw thrones, and they ſat upon them, and judgment was given unto them; and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years; but the reſt of the dead lived not again until the thouſand years were finiſhed; this is the firſt reſurrection. Bleſſed and holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power; but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years."

Some who allow that there will be a reſurrection of the ſaints at the coming of Chriſt, deny the reſurrection to any except ſuch as were put to death for Chriſt's ſake; but it is plain from the new teſtament that all the ſaints will riſe at that time, and that all the ſaints who are alive when Chriſt comes, will be changed and live with the reſt. This is mentioned by Enoch who ſpake of the coming of Chriſt; Jude 14, "Behold the LORD cometh with ten thouſand of his ſaints." Paul ſays, 1 Cor. xv. 14, "For if we believe that Jeſus died, and roſe again, even ſo them alſo that ſleep in Jeſus, will God bring with him." This includes all the ſaints that ſleep in Jeſus, or die in the Lord. Zechariah ſays, that the Lord will bring all the ſaints with him; Zech. xiv. 5, "And the Lord my God ſhall come and ALL the ſaints with thee."

At the time when the saints are raised to reign with Christ a thousand years, those believers in Christ who are alive at his coming will stand and see their brethren rising out of their graves, and will have no change till all the saints are raised out of their graves: immediately after this, they will be changed in a moment, in the twinkling of an eye, and be caught up with the rest to meet the Lord in the air, to welcome him to the earth to reign, and not to go away with him as many think. All this is plainly declared by Paul, 1 Thessalonians iv. 16, 17, "And the dead in Christ shall arise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the LORD in the air, and so shall we ever be with the LORD. 1 Cor. xv. 51, 52, "Behold I shew you a mystery; we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye at the last trump—and the dead shall be raised incorruptible, and we shall be changed."

That this text refers to the first resurrection is plain from this; that the dead who are raised will be incorruptible, this will not be at the last resurrection; for the wicked at that time will reap corruption. There is not one place in all the word of God which says the wicked will be raised immortal; but they will utterly perish in their own corruptions.

What an astonishing separation there will be at that day among the dead and the living! Every saint will be called out from among the graves of the wicked where they now lie buried in silence; not one forgotten or missed. The separation among the living when those that are alive, shall be changed, will be surprising beyond description, "then (says Jesus,) shall two be in the field; the one shall be taken, and the other left; two *women shall be* grinding at the mill; the one shall be taken and the other left." Matth. xxiv. 40, 41. This is spoken of as that which shall take place at the coming of Christ. See ver. 42. To apply this to the destruction of Jerusalem, it will not do; for we have no account of any such thing; to apply it to the last judgment will not do, for all will then stand before the judgment seat of Christ; but when

we consider it as refering to the second coming of Christ to raise the dead saints, and change the living ones; it is plain how one in the field can be taken and the other left; the believer will be taken, changed, and caught up in the clouds to meet the LORD in the air, while the other is left behind to mourn his loss, of that glory which his believing companion is gone to enjoy.

At the resurrection of the dead saints, and the change of the living ones, this text will be fulfilled, Matth. xxiv. 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his ELECT, from the four winds, from one end of heaven to the other." This text refers particularly to the second coming of Christ to reign on the earth with the raised saints; at the time when the tribes of the earth shall mourn to see him coming in his glory to the mount of Olives. See verse 30, "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." This gathering the elect, is mentioned in the next verse, as what will take place when he comes. Many are praying the LORD to gather in his ELECT; their prayer will never be answered, for there is no such thing mentioned in the bible as "gathering in the elect;" it is tradition; the elect at the coming of Christ will be gathered from the four winds, from all parts of the earth, where they are buried, and where any will be living at that day; and will all meet in the air over Jerusalem, or over the great army which will be gathered against Jerusalem. Zech. ix. 14, "And the LORD shall be seen over them, and his arrows shall go forth as the lightning, and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south."—"Alas! who shall live when God shall do this?"

Christ says, his coming will be like the lightning.—Paul says, he will come with a great sound of a trumpet, and the dead in Christ will rise at the sound of the trump. Zechariah says, in this verse, that his arrows will go forth as lightning, and that the LORD God shall blow

the trumpet; it is certain that all these writers refer to one thing, which will take place at the coming of Christ.

2. Another thing which will take place at the coming of Christ, will be the conversion of the Jews; when they will all submit to Christ according to what is said of the new covenant.

It is the opinion of people in general, that the conversion of the Jews will be before they return to the land of Canaan, or else by preaching after the return; but they have had the preaching of Christ and the apostles, with all the miracles he and they wrought; yet they remained a perverse, and rebellious people; so they are to this day. It will require something more than what has been sufficient to bring others to repentance. Christ said of them, that if the mighty works which were done among them had been done in Tyre and Sidon, they would have repented; and that if the same things had been done in Sodom that were done among the Jews; it would have remained to this day. From all that has been done, I have no reason to think that the Jews as a nation, will ever submit to Christ until they see him whom their fathers and they have pierced, and when they see him they will say, blessed is he that cometh in the name of the Lord.

At the time when the great army of Gog is gathered against Jerusalem, and the Jews are in great straits, they will see Christ in the air, they will hear the trumpet sound, and see the dead saints arising and coming in every direction, to meet the LORD; they will feel the earthquake, see the mount of Olives part, and know that it is he whom they have long despised; whom their fathers pierced; they will be convinced of his power to destroy; and will be in doubt as Joshua was; whether he is for them or their adversaries. In this situation, there will be a great mourning among them, like that in Hadadrimmon in the valley of Megiddon, when they mourned for king Josiah; and at the end of their mourning, Jesus will shew kindness to them in slaying their enemies, and thus deliver them from their destroyers. This goodness

of his to them, will lead them to repentance, and in this day of his power, they will submit to him, saying, blessed is he that cometh in the name of the Lord.

This mourning of the Jews at the appearing of Christ, before they submit and own him as the Messiah, is recorded in Zechariah xii. 11, 12, 13, 14, "In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon; and the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Here is a general mourning described among all the families of the Jews, which remain when Christ appears. This mourning will take place at the time the great army is gathered against Jerusalem. See verse 9, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." It is plain from this, that the mourning will be while the nations are gathered against Jerusalem.

While the Jews are lookingup ward, and seeing him whom they have pierced, and mourning, and being as one mourning for a first born, or an only son; the LORD will pour out upon them the spirit of grace and supplication; and seeing no way for deliverance, only through him who is seen over them; him whom they have pierced; they will all as one, unitedly call on him in this day of Jacob's trouble, and he will hear them, and deliver them, and they will glorify him. This is mentioned in Zechariah xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." This is the time mentioned by Isaiah, when Zion shall travail and bring forth, when the glory of the Gentiles shall flow to them like a river, and they be eternally fav

ed from their enemies. This is the time when the DELIVERER ſhall come out of Zion, and turn away ungodlineſs from Jacob, Rom. xi. 26.

I think that the converſion of the Jews is what is meant by the marriage of the Lamb, in the book of Revelation. The Jews are now conſidered a divorced people. Iſaiah li. 1, "Thus ſaith the LORD, where is the bill of your mother's divorcement, whom I have put away? Or which of my creditors is it to whom I have ſold you? Behold, for your iniquities have ye ſold yourſelves, and for your tranſgreſſions is your mother put away." Here the divorcement is mentioned, and the cauſe of it. This is mentioned again in *Hoſea* ii. 2, "Plead with your mother, plead; for ſhe is not my wife, neither am I her huſband." It was thought a wicked thing for a man to put away his wife, and to marry her again after ſhe had been another man's wife; yet the Lord tells them it will not be ſo for them, to return to him after he has put them away. See Jeremiah iii. 1, "They ſay, if a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? Shall not the land be greatly polluted? But thou haſt played the harlot with many lovers; yet return again to me, ſaith the LORD."

When Iſaiah mentions the return of the Jews to their land, and their turning to the Lord; he calls it a marriage. Iſaiah liv. 4, 5, "Fear not; for thou ſhalt not be aſhamed; neither ſhalt thou be confounded; for thou ſhalt not be put to ſhame; for thou ſhalt forget the ſhame of thy youth, and ſhall not remember the reproach of thy widowhood any more; for thy Maker is thine Huſband, the LORD of hoſts is his name; and thy Redeemer the holy one of Iſrael; the God of the whole earth ſhall he be called." This is mentioned as ſomething to take place when the Jews return. John has ſpoken plainly of this matter in Revelation. xix. 7, 8, 9, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herſelf ready. And to her was granted, that ſhe ſhould be arrayed in fine linen, clean and white; for the fine lin-

en is the righteouſneſs of ſaints. And he ſaith unto me, write, bleſſed are they which are called unto the marriage ſupper of the LAMB. And he ſaith unto me, theſe are true ſayings of God."

Theſe words are mentioned, after it is ſaid the Lord God omnipotent reigneth; while all his ſervants, ſmall and great, are called upon to praiſe him for what is done. It appears to me that thoſe who are bleſſed with the privilege of being called to the marriage ſupper of the Lamb, are the ſame bleſſed and holy ones mentioned in chap. xx. 6, "Bleſſed and holy is he that hath part in the firſt reſurrection." It is plain to me from the prophecies, that the dead ſaints will be raiſed, and the living ones changed before the Jews are married to the LAMB—They will ſee the Jews mourn, will hear them pray to the Lord in the air; will ſee them delivered from their enemies, ſee them ſubmit, hear them ſay bleſſed is he that cometh in the name of the Lord, will be witneſſes of the marriage of the LAMB, when the Jews are received into the everlaſting marriage covenant, never to be broken, never more to be put away forever. O what joy will all the raiſed and changed ſaints feel at that time! Then they will ſee an anſwer to their prayer; "Lord bring in the Jews, Lord remember thy promiſe to Abraham thy friend." What joy will this be to Abraham, Iſaac, and Jacob, who will then be called unto this marriage ſupper of the LAMB! Ah! Bleſſed indeed ſhall he be who is called to this marriage ſupper of the Lamb!—

3. Another thing will take place after Chriſt appears; which will be another great army, which will gather againſt Jeſus Chriſt, to overcome him.

Jeſus Chriſt will appear on the earth the ſecond time to reſtore it, and the inhabitants who are not cut off by him, to a ſtate of righteouſneſs, all over the world. This is mentioned by Peter, Acts iii. 20, 21, "And he ſhall ſend Jeſus Chriſt, which before was preached unto you; whom the heavens muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began." This text is brought by the univerſaliſts to prove that all men

will be finally ſaved; it has no reference to that; but is ſpoken to ſhew that God will hereafter ſend Jeſus the ſecond time, to ſhake the heavens and earth, and overthrow the throne of kingdoms, and brake down all human powers, and take poſſeſſion of all the kingdoms of the earth, and be the only king to be acknowledged in all the world. When this reſtitution takes place, wars will ceaſe to the ends of the earth, and all nations will call him bleſſed.

It appears from the prophecies, that after Chriſt has at his appearing, deſtroyed the army of Gog which came againſt Jeruſalem, raiſed the dead ſaints, and reſtored the Jews to a ſtate of holineſs and obedience, that other kings with their armies will combine together to fight againſt him, as Gog did againſt Jeruſalem; and though ſome may think they will not dare to fight againſt the king of glory; yet it is as likely for them to do it, as it was for the combined powers of Canaan to join againſt Joſhua and Iſrael, after they knew how God overthrew Pharaoh and his hoſt, dried up the ſea, deſtroyed Sihon and Og, threw down the walls of Jericho at the ſound of the ram's horns; and cauſed them to go over Jordan dry ſhod; yet we know that after all this they joined together to overthrow them; and the Lord overthrew them by hail-ſtones, while the ſun and moon ſtood ſtill in their habitations. And even after all this the enemies of the Iſraelites dared to fight againſt, and defied their God to undertake in their defence. It is as likely that other kings and their armies will fight againſt Jeſus Chriſt after he has ſlain Gog and his army, as it was for thoſe kings to do it after others were ſlain by him. As this is plainly revealed, we may believe it without any heſitation.

This army which ſhall be gathered againſt the king of glory, is mentioned in Revelation xix. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, "And I ſaw heaven opened, and behold a white horſe; and he that ſat upon him *was* called Faithful and true; and in righteouſneſs he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himſelf; and he was

clothed with a veſture dipped in blood; and his name is called, the WORD OF GOD. And the armies *which were* in heaven were upon white horſes, clothed in fine linen, white and clean; and out of his mouth goeth a ſharp ſword, that with it he ſhall ſmite the nations; and he ſhall rule them with a rod of iron; and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. And he hath on his veſture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, come and gather yourſelves together unto the ſupper of the great God; that ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes and them that ſet on them, and the fleſh of all men, both free and bond, both ſmall and great. And I ſaw the beaſt, and the kings of the earth, and their armies, gathered together, to make war againſt him that ſat upon the horſe, and againſt his army. And the beaſt was taken, and with him the falſe prophet, that wrought miracles before him, which deceived them that had received the mark of the beaſt, and them that worſhipped his image; theſe both were caſt alive into a lake of fire, burning with brimſtone. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceedeth out of his mouth; and all the fowls were filled with their fleſh."

It is evident from this account, that there will be a general gathering againſt Chriſt from all parts of the earth, and that he will ſlay them, either by the ſword of his mouth, or with the rod of iron, and the fire and brimſtone which ſhall be ſent upon them as it was upon Sodom, though their bodies will not be burnt; but will be given to the fowls of heaven, as a ſupper prepared by the Lord Almighty. Such a ſlaughter among the nations of the earth will ſweep off the greateſt part of its inhabitants; and it is plain that the greateſt part of the inhabitants of the earth, who are alive when Chriſt comes, will be ſlain. That this war and deſtruction of the kings of the earth and their armies, will be at the appearing

of Chriſt, and before all nations will call him bleſſed, is plain; becauſe it is mentioned immediately after the marriage of the Lamb, and before the binding of Satan. This ſame army againſt the Lamb is mentioned in Revelation xvii. 14, "Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them; for he is LORD of Lords, and king of kings; and they that are with him are called, and choſen, and faithful."

I once thought that all the government on earth, contrary to Chriſt's, would be overthrown, before Chriſt came to reign on the earth; but a better knowledge of the ſcriptures conſtrain me to give up the belief as unſcriptural.

There is ſo much ſaid of what Chriſt will do when he comes, that I believe it will not be done until he comes and dwells on this earth, where he once came and did the work no other man could do. The work he then had to do, could not have been done, had he not appeared in fleſh, for if it could have been done he would have remained in glory; the work he ſays, he will do hereafter requires him here in perſon. When this great army of all the kings of the earth are deſtroyed, then, and not till then, will all human governments, and human religions come to nothing.

There are at the preſent day, many powerful obſtacles, which hinder the univerſal knowledge of God over the whole earth, many of theſe were in the way in the days of Chriſt and the apoſtles, yet they were not removed; though God bore them witneſs with ſigns and wonders, and divers miracles, and gifts of the holy ghoſt. I never expect there will be any thing more powerful to work upon the minds of Jews or Gentiles, than has been, until Chriſt is ſeen coming in the clouds of heaven with power, and great glory: this will be the day of his power, when his people, the Jews, will be willing, and when Chriſt will ſtrike through kings in the day of his wrath; when he will wound the heads over many countries, and fill the places with their dead bodies; when he will take to himſelf his great power, which will cauſe the nations to be angry; yet he will ſlay them with the ſword that

proceedeth out of his mouth. These are the things which now prevent the increase of the knowledge of God, and the happiness which will be enjoyed when all nations call him blessed.

1. The unbelief of the Jews.—2. The love of idols, which now prevails almost over the whole world at this day.—3. The delusion which a great part of the world are in, on account of their belief of Mahomet, and his law.—4. The delusion which the doctrine of the church of Rome has caused among the kings of the earth. (This is the man of sin.)—5. The great love men have to the commandments and doctrines of men, and those who have given out these commands and doctrines; it is true that those who reject these things are not persuaded now as they once were; but those who embrace these are as much in love with human religion as ever they were, and would be as great persecutors as any before them ever were, if the government allowed them in it.

These things remain among almost all nations at this day. There are a few names here and there, who have not defiled their garments; but in general it is not so. When I see what has been done, I give up the idea of ever expecting that all kings will ever serve Christ until he appears on the earth; this time I believe is not far off.

Daniel saw the old Roman government standing under the figure of the beast with iron teeth, when Christ came to reign upon the earth. Then he says, thrones will be thrown down. Daniel vii. 9, 10, 11, 12, 13, 14, "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame; *and* his wheels burning fire. A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld, till the beast was slain, and his body destroyed, and given to the burning flame. As con-

cerning the reſt of the beaſts, they had their dominion taken away; yet their lives were prolonged for a ſeaſon and a time. I ſaw in the night viſions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, ſhould ſerve him; his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed."

Were it needful I might eaſily ſhew how this prophecy agrees with the others I have mentioned concerning Chriſt's coming, to deſtroy the armies which will riſe againſt him, and break all kingdoms in pieces, and be the only king on earth.—I will add a few remarks on this paſſage.

1. Daniel repreſents the ancient of days coming in fire, ſo the other places ſay, "he ſhall be revealed in flaming fire."

2. Daniel ſays, a fiery ſtream iſſued out and came forth from before him,—Zechariah ſays, his arrows ſhall go forth like lightning—Chriſt ſays, his coming will be like lightning—Here Daniel, Zechariah, and Chriſt agree, which ſhews that they all ſpake of one thing.

3. Daniel ſays, thouſand thouſands miniſtered unto him; and ten thouſand times ten thouſand ſtood before him, the judgment was ſet, and the books were opened. Enoch ſays, the Lord cometh with ten thouſand of his ſaints—Zechariah ſays, he will come and all the ſaints with thee. Daniel ſays, ten thouſand times ten thouſand ſtood before him to be judged; Joel ſays, Chriſt will bring Gog and his army into the valley of deciſion to judge them there. In this, Daniel, Enoch, Zechariah, and Joel all agree.

4. Daniel ſays, the beaſt was ſlain, his body deſtroyed and given to the burning flame. Ezekiel ſays, of Gog and his army, that they ſhall be ſlain; that they ſhall be devoured by the beaſts, and given to the fowls of the air.—

5. Daniel says, the rest of the beasts had their dominion taken away; yet had their lives prolonged for a short time. John mentions that the great army which comes against Christ after Gog and his army are destroyed, shall be slain, and be feasted upon by the fowls of heaven, after they are slain by the rod of iron, by the sword which cometh out of the mouth of him that sitteth on the horse, and by fire and brimstone from heaven.

6. Daniel says, that after all this destruction, the Son of man came with the ANCIENT of days, and that there was given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him, and that his dominion should last, and his kingdom never be destroyed; and that the saints should possess the kingdom under the whole heaven, and that all dominions shall serve, and obey him. John speaking of this same subject, says,—Revelation xi. 13, 14, 15, "And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." In what John says, we may see an agreement with what Daniel has said. John speaks of the earthquake, the same which will part the mount of olives; this caused a tenth part of the city to fall, in which were slain, (this I suppose means Rome) seven thousand; the remnant were affrighted, and gave glory to God. It was said woe, woe, woe, to the earth by reason of the trumpets yet to sound. The seventh sound, which was the third woe, declared that all kingdoms were owned by Christ; this must be a glorious event, and it is cried woe; the reason of it is, because of the great slaughter which will be made among the kings of the earth, and their armies before they will yield to Christ, who will destroy all who rise against him; and

put down all rule, authority, and power, and be the Lord alone to be exalted in that day.

There is one thing more to be mentioned, to prove that Christ must appear before all the earth is full of the knowledge of God, and that is, that the man of sin, the mystery of iniquity, will remain on the earth until Christ appears on the mount of Olives. This is the popish power, which is now spread into different parts of the world. That city ruleth over the kings of the earth; the old Roman empire is now standing, and Roman religion under the name of Christianity. The power of Mystery Babylon will be greatly weakened; but it will never be destroyed from the earth until Christ comes; this Paul has declared, Thessalonians ii. 3, 4, 5, 6, 7, 8, 9, "Let no man deceive you by any means; for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, setteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you I told you of these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth, *will let,* until he be taken out of the way; and then shall that WICKED be revealed, whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; *even him* whose coming is after the working of satan, with all power, and signs and lying wonders."

It is almost universally acknowlged that the man of sin mentioned here is the Roman goverment, under the Popes, who have called themselves God upon earth. This power, is to be destroyed by Jesus Christ at his coming, when he comes with power and great glory. The Roman government, especially under the Popes, has been the seat and nest of every kind of wickedness that could be invented, or practised; and this wicked, as it is called, will remain in a great measure until the coming of Christ; all who practise wickedness under the name

of religion, will be slain unless they repent and turn to God. Paul says, Christ will "consume that wicked, with the spirit of his mouth, and destroy him with the brightness of his coming." This agrees with what John says, concerning the army that will be destroyed when Christ comes. "The beast, (this Roman government) and the kings of the earth and their armies gathered themselves together to make war against him that sat on the horse, and against his army." "All these were slain with the sword which proceedeth out of Christ's mouth." This is the same as being consumed with the spirit of his mouth, and destroyed by the brightness of his coming. This will be the last war on the earth before the thousand years of peace throughout all the world; in this battle, the greatest part of men on the earth will be slain; especially those who are called great men, such as kings, captains, and mighty men, and such as have been leaders in wickedness. When those are destroyed, wickedness will be destroyed with them in a great measure. The remnant which are left of all nations, will be affrighted and give glory to God, and will come to Jerusalem from year to year to worship the Lord Jesus, when Jerusalem shall be called the city of the great king. Zechariah xiv. 16, "And it shall come to pass, that every one that is left, of all the nations that came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles." More upon this hereafter.

In this great battle will be included the fall of mystery Babylon, and the harvest of the earth mentioned in Revelation xiv.

As those kings and their armies were led on by Satan, who deceives the nations; immediately after this general slaughter among the wicked inhabitants of the earth, Satan will be bound or prevented from deceiving the world any more for a thousand years. This is mentioned in Revelation xx. 1, 2, 3, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the Dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years; and cast him

into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled, and after this he muſt be looſed a little ſeaſon." This binding ſatan, is mentioned as taking place, after the beaſt, the kings, and their armies are deſtroyed, as every one may ſee if he reads the chapter before this. This binding ſatan, means his being no more allowed to deceive, or work in the children of diſobedience. He will not for one thouſand years, walk about like a roaring lion ſeeking whom he may devour.

O what an happy day will that be, when no one ſhall feel a temptation from ſatan to diſturb their peace for one thouſand years! When all theſe things take place, we ſhall ſee the accompliſhment of this prophecy. Daniel ii. 44, 45, "And in the days of thoſe kings, ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed; and the Kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand forever. Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold, the great God hath made known to the king what ſhall come to paſs hereafter; and the dream is certain, and the interpretation thereof is ſure." This will finiſh the myſtery of God, when the ſeventh angel ſhall ſound the trumpet of woe to the wicked, and univerſal joy to the ſaints. Revelation xi. 15, "And the ſeventh angel ſounded; and there were great voices in heaven, ſaying, the kingdoms of this world are become the kingdoms of our LORD, and of his Chriſt; and he ſhall reign forever and ever."

All this being done, the way will be prepared for Jeſus to appear in his kingdom, which is not of this world; but of that world where thoſe who are counted worthy to obtain it—and the reſurrection of the dead, are neither married nor are given in marriage, but are equal to the angels, neither can they die any more.

The way is now prepared to ſpeak of the laſt reign of Chriſt upon the earth a thouſand years, this I ſhall attend too in the next ſermon.

SERMON IX.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this ſermon is contained, a deſcription of the kingdom of Chriſt on the earth, one thouſand years, after he has overthrown all the kingdoms of this world and taken them for himſelf and the ſaints.

IN the foregoing ſermons it has been plainly proved from the prophecies, that Jeſus Chriſt will in the latter days ſtand on the earth, and that he will raiſe all the dead ſaints, and change the living ones, and that they will reign with him on the earth, without any interruption one thouſand years, before the day of judgment. This is what I am now to deſcribe.

In the prophecies where theſe things are mentioned, there is an order obſerved, which if attended too, will ſhew us the propriety of that which the Lord ſays ſhall certainly come to paſs. When Chriſt deſcribed his kingdom, he compared it to the grain, which grows firſt the blade, next the ear, then the full corn in the ear. Mark iv. 26, 27, 28, "And he ſaid, ſo is the kingdom of God, as if a man ſhould caſt ſeed into the ground; and ſhould ſleep, and riſe night and day; and the ſeed ſhould ſpring and grow up, he knoweth not how, for the earth bringeth forth fruit of herſelf; firſt the blade, then the ear, after that the full corn in the ear."

Here are three ſtates of the corn—the blade—the ear, and the full corn in the ear—From the time that Chriſt begun to preach, to this day, his kingdom on earth has

been in the blade; there are none who attain to more than the apoſtles and primitive ſaints attained too; but few if any attain to what they did in degree; though many have the ſame in nature; none expect, or can expect more than they had. After all that has been ſaid or done we are no more than in the blade.

At the reſurrection of the juſt, there will be more than we can have in this ſtate; at that time the kingdom will be in the ear, all the ſaints who are raiſed, or changed, will have more than can poſſibly be enjoyed in this world and will have it for a longer time than any ever had it here: but the kingdom will not appear as the full corn in the ear, untill the new heaven and earth is created, which will not be till after the day of judgment; when all the wicked will be puniſhed with the ſecond death; then the new Jeruſalem will come down from God out of heaven, with walls of Jaſper, gates of Pearl, and Streets of Gold; where the nations of them that are ſaved, ſhall dwell, where there ſhall in no wiſe enter any thing that worketh abomination or maketh a lye. In this world the ſaints, (who are children of this kingdom,) ſhine like candles, or lamps, and need to be often trimed, in the thouſand years, or ear ſtate of the kingdom; they who turn many to righteouſneſs will ſhine like the ſtars in the firmament; but in the new heavens, and earth beyond the thouſand years, and day of judgment, the righteous will ſhine brighter than ſtars, even as bright as the ſun forever; this will be the brighteſt they can be brought to by him who ſaves by his blood. Chriſt ſays of ſuch, Matth. xiii. 41, 43, "The ſon of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father. Who hath ears to hear let him hear."

One great difficulty which has riſen in my mind, and in the minds of others, concerning the thouſand years of Chriſt's reign upon earth, is not diſtinguiſhing between the

power which Chriſt now has and the power which he will take to himſelf when he appears the ſecond time.

We alſo miſtake by not conſidering the difference there is between the kingdom in the blade and in the ear. I have formerly thought Chriſt would do that before the firſt reſurrection, which he will not do till all the ſaints in their graves are raiſed to meet him in the air to reign with him on the earth.

Jeſus and his apoſtles have told us that we are not to look for the glory of his kingdom in this world. Chriſt told Pilate his kingdom was not of this world; he meant, that though he ſhould hereafter reign on the earth, it would not be until he had gone to heaven and returned. Luke xviii. 36, "Jeſus anſwered, my kingdom is not of this world; if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews; but now is my kingdom not from hence." Here he ſpeaks of a kingdom which he ſhall have in another ſtate beyond this. When the high prieſt adjured him to tell them whether he were the Chriſt, (or Meſſiah,) or not, it is ſaid, Matth. xxvi. 64, "Jeſus ſaith unto him; thou haſt ſaid, nevertheleſs I ſay unto you, hereafter ſhall ye ſee the ſon of man ſetting on the right hand of power, and coming in the clouds of heaven." At this time, when he comes in the clouds of heaven, he will take the kingdom, and have the whole command all over the world. Paul ſpeaks of Chriſt's kingdom at his coming, 2 Timothy iv. 1, "I charge thee therefore, before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom." Here his kingdom is mentioned with his appearing.

When Paul ſpeaks of a general ſubjection to Jeſus Chriſt all over the world, he mentions it as ſomething to be done in the world to come, and not in this; Heb. ii, 5, 6, 7, 8, 9, 10, "For unto the angels hath he not put in ſubjection the world to come, whereof we now ſpeak; but one in a certain place teſtified, ſaying, what is man, that thou art mindful of him; or the ſon of man, that thou viſiteſt him? thou madeſt him a little lower than the angels; thou crownedſt him with glory and honor,

and didſt ſet him over the works of thine hands: Thou haſt put all things in ſubjection under his feet: for in that he put all things in ſubjection under him, he left nothing that is not put under him: but now we ſee not yet all things put under him: but we ſee Jeſus, who was made a little lower then the angels for the ſufferings of death, crowned with glory and honor; that he by the grace of God ſhould taſte death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings."

In this place Paul ſays, he ſpeaks of the world to come. Now we do not ſee all things in ſubjection to Adam, angels, nor Chriſt; though Chriſt has all power in heaven and earth, yet we ſee millions who are not in ſubjection to him, but are at this day fighting againſt him and his children. There will be a time when the birds, beaſts, fiſhes, and men, will all be in as complete ſubjection to Chriſt, as they were to Adam, when God gave him the dominion over the fowls, beaſts, fiſhes, and every living creature. This was Paul's comfort, that he ſaw Jeſus who would have the world to come all in ſubjection. This world to come will commence at the reſurrection of the juſt. This Chriſt has declared, Luke xx. 34, 35, 36, "And Jeſus, anſwering, ſaid unto them, the children of this world marry, and are given in marriage; but they which ſhall be accounted worthy to obtain that WORLD, and the reſurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the reſurrection."

I think theſe things muſt appear plain to every one who reads the ſcriptures, and compares theſe things with what is plainly revealed concerning thoſe great and important things.

My deſign in this ſermon is to deſcribe the Kingdom of Chriſt on earth a thouſand years, this is the Kingdom he taught his diſciples to pray for, ſaying, "thy kingdom come, thy will be done on earth, as it is in heaven." This is what is meant by the Millennium. I do not

choose to use this word, as it is not in the bible; it means a thousand years. This is the expression used, and I choose to make use of it as it is recorded in Revelation xx. 4, "And they lived and reigned with Christ a thousand years."

This will be the happiest time any of the sons of Adam ever saw; and the longest time of glory and joy that has ever been since the world was; yet with all its glory it will only be introductory to a far more exceeding and eternal weight of glory.

In order to describe this glorious kingdom of Christ that it may be understood, I shall speak of several things, which will then take place.

1. *Jesus Christ will be the king over all the earth; and be acknowledged and submitted too as such.*

This is mentioned in Zechariah xiv. 9, "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." There are several things peculiar to a king which are found in Christ, who will give a law which will be received in all the earth.

There are four ways in which men become kings; 1. By birth—2. By gift—3. By conquest—4. By choice. In all these ways Christ is king—he was born king of the Jews; his father gave him all power in heaven and earth; he overcome the world, and God, angels, and saints have made choice of him, to be the King of kings, and Lord of lords. Jesus Christ possesses all the qualifications necessary to make his subjects safe and happy in the thousand years.

1. Age is necessary in a king: he is now the ancient of days.

2. The certainty of his life is another great thing. He says, I am he that was dead and I am alive, and behold I live forever more.

3. Wisdom and knowledge are necessary for a king, these Christ has; in him are hid all the treasures of wisdom and knowledge.

4. Power is necessary for a king, this Christ has now; All power is given to him in heaven and earth, and at

that time he will take to himself his great power, and will reign on the earth.

5. With all these, goodness is very needful; for without this, he would be a tyrant; he is abundant in goodness and kindness.

6. How necessary it is that with all this a king should be just. "He is just, having salvation." "Justice and judgment are the habitation of thy throne." "He that ruleth among men must be just." All this and more than tongue or pen can describe, is found in the king of glory, the Lord, mighty in battle.

2. *In the thousand years of Christ's reign, his kingdom will be universal; it will extend over all the earth, his government will be the only one acknowledged in all the world.*

He now has all power; but there are other governments in the world, contrary to the government he has described in his word; but when all human governments are ground to powder, and driven away; and righteousness is only seen in the earth; what glory, peace, and good will to man will then be enjoyed!—

That Christ will have the universal dominion, and all nations serve him is plain. Psalm lxxii. 8, 9, 10, 11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him." This place shews that all nations that are left after the great army is cut off, will serve and obey Jesus Christ when he comes to reign on the earth. Daniel says, that at the time when Christ overthrows all other kingdoms, and is the only king on the earth to be obeyed, that the saints will enjoy the kingdom with him. This must mean the saints who are raised from the dead, and those who are changed at his coming. Daniel vii. 26, 27, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it, unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the

whole heaven, shall be given to the people of the saints of the most high; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

O what glory will then fill the earth, when all nations are under one government, and that one, the government of one king who reigns in righteousness, and his subjects all righteous as he is righteous! When the saints shall be heirs of the kingdom all over the world.

3. *The government will be altogether righteous.*—It is considered a great blessing to have a good government; this will be one thing peculiar to the thousand years of Christ's reign on the earth. Jesus will be the judge, lawgiver, king, and Saviour, Isaiah xxxiii. 17, 22, "Thine eyes shall see the king in his beauty. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us;" this being the case there can be no unjust measures prevail under him.

David tells us what a blessing this will be to the poor and helpless, Psalm lxxii. 4, 5, 12, 13, 14, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure throughout all generations. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the poor and needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

Isaiah tells us how this king will judge, when he is the only judge and governor among the nations. Isaiah xi. 3, 4, 5, "And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Such a time as this never has been; but it will come. Some think this was done when Christ was upon the earth before; but then he would not be a ruler nor judge, and instead of slaying the wicked, he said he did not come to destroy

men's lives. He told them his kingdom was not from hence; then he appeared a servant of rulers, and paid tribute; but in the thousand years it will be very different.

This government of Christ will be a great blessing to the people on account of those who will be in office under this king of glory. Some of these, if not all, will be the raised saints. This Christ has declared, Matthew xix. 27, 28, "Then answered Peter, and said unto him, behold we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall set upon twelve thrones, judging the twelve tribes of Israel." This text certainly refers to the thousand years of Christ's reign on the earth. These are the saints who shall judge the world for one thousand years. Christ said to the Jews; "Therefore your children shall be your judges," meaning the apostles who shall in the thousand years, judge the twelve tribes of Israel, when they return to their land to be ruled by Christ and the apostles, who will be chief in the kingdom in that day.

Jesus Christ mentioned this same thing under the parable of the nobleman who went to receive a kingdom for himself and to return; Luke xix. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, "He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered to them ten pounds, and said unto them occupy till I come. But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that, when he had returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord thy pound hath gained ten pounds. And he said unto him, well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came,

saying, Lord, thy pound hath gained five pounds. And he said likewise to him, be thou also over five cities.—" But these mine enemies, which would not that I should reign over them, bring hither and slay them before me." The meaning of this is easy.

1. Jesus is gone into heaven to receive the kingdom on earth for himself. 2. He left the knowledge of his kingdom with his apostles, who were commanded to be faithful unto death. 3. He is coming hereafter to reign on the earth, in the kingdom which he will then have; even the kingdoms of this world, which will then become the kingdoms of our Lord and his Christ. 4. The apostles and others who have been faithful in that which belonged to Christ, will have authority under Christ, over cities; which he shall give them; the apostles will be kings and judges on twelve thrones among the Jews. They will be kings, and Christ will be king of kings. Paul wrote of this, 2 Timothy ii. 12, "If we suffer, we shall also reign with him." These are the kings and priests which are spoken of, to whom Christ will give power over the nations. Rev. ii. 2, 6,—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Chap. iii. 21, "He that overcometh, will I grant to set with me in my throne, even as I also overcome, and am set down with my father in his throne." Chap. i. 6, "And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen."

Isaiah speaks of the officers which shall be in Christ's kingdom at this time of his reign on the earth, which shews that the government will be a blessing indeed. Isaiah lx. 17, 18, "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Such a time as this never has been; but it will come. Having such in authority under Christ all over the earth, surely all nations will call him blessed, who will thus bless them. Then there will be none to judge for hire, and divine for money, the prince, the judge, and the great man, will no more wrap up their mischievous desires.

4. *As the kingdom of Christ will be the only kingdom in t world, which shall fill the whole earth, there will be univer peace all over the world.* Wars will cease to the ends the earth. Isaiah has given a beautiful description this particular. He tells us of the Prince of Peace whic will rule in that day; Isaiah, ix. 6, 7, "For unto us child is born, unto us a son is given, and the governmer shall be upon his shoulder, and his name shall be calle wonderful, councellor, the mighty God, the everlastin Father, the Prince of Peace; of the increase of his gover ment and peace there shall be no end." In chap. ii. 3, 4, He tells us the nature of the peace which shall b under the reign of the prince of peace on the earth "And it shall come to pass in the last days, that th mountain of the Lord's house shall be established in th top of the mountains, and shall be exalted above th hills; and all nations shall flow unto it. And man people shall go and say, come ye, and let us go up to th mountains of the LORD, to the house of the GOD of Ja cob; and he will teach us of his ways, and we will wal in his paths; for out of Zion shall go forth the LAW, an the word of the LORD from Jerusalem. And he sha judge among the nations, and shall rebuke many peopl & they shall beat their swords into ploughshares, & the spears into pruninghooks; nation shall not lift up swor against nation, neither shall they learn war any more."

Can there be a more beautiful description given of tha universal peace which will be on the earth at that tim than this?

1. The seat of the government of the whole world i mentioned,—"The mountain of the Lord's house."

2. The law for all nations goes from Zion and th word of the Lord from Jerusalem, where all nations re sort to be taught the ways of the Lord Jesus.

3. Christ the judge among the nations, rebuking man people for their wrongs.

4. They in consequence of submission to his law, hav no use for swords and spears, because wars are at an end al over the world; and soldiers are now making the sword

& ſpears into ploughſhares and pruninghooks, to cultivate the earth and trees, that there may be food for man and beaſt.

The prophet Micah has left his teſtemony of this peace which ſhall be peculiar to the kingdom of Chriſt on earth. Micah iv. 1, 2, 3, 4, "But in the laſt days it ſhall come to paſs that the mountain of the houſe of the LORD ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. And he ſhall judge among many people, and rebuke ſtrong nations afar off; and they ſhall beat their ſwords into ploughſhares, and their ſpears into pruning hooks, nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more. But they ſhall ſet every man under his vine, and under his figtree; and none ſhall make them afraid; for the mouth of the LORD of hoſts hath ſpoken it."

O what a glorious day will that be when man ſhall no longer conſider man his foe, when all nations ſhall conſider each other brethren, under the firſt born of many brethren! When harmony, love and peace ſhall reign throughout this habitable globe, and, "All nations call Jeſus bleſſed.

5. *Another thing peculiar to the thouſand years of Chriſt's reign on the earth will be the harmony and peace among the the beaſts.* Some may think this hardly worth noticing; but thoſe who know what terrible havoc the beaſts have made among mankind, will conſider it a great thing to have the evil beaſts deſtroyed out of the land, or be tame that there will be no more to fear from the lion than from the lamb. The ſcriptures furniſh us with a melancholy hiſtory of what men, women and children have ſuffered by lions, bears, wolves and other ravenous beaſts.

The Lord has promiſed in the new covenant, that the people ſhall be delivered from evil beaſts, ſo that they may at that time ſleep in the woods without fear. Ezekiel xxxiv. 25, "And I will make with them a covenant of peace, and I will cauſe the evil beaſts to ceaſe out of the land; and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods." Hoſea ſpeaks of the ſame

thing, in the covenant with the Jews. Hoſea ii. 18, "And in that day will I make a covenant for them with the beaſts of the field, and the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the ſword, and the battle, out of the earth, and I will make them to lie down ſafely."

Hoſea has ſpoken more upon this ſubject; he mentions the beaſts, fowls, and creeping things of the earth, that men will be delivered from all of them at that time, and at the ſame time he ſays that the bow, the ſword, and battle will be no more in the earth.

Iſaiah tells us how the beaſts will be, when all nations know the LORD. Iſaiah xi. 6, 7, 8, 9, "The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child ſhall lead them. And the cow and the bear ſhall feed; their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox; and the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice's den; they ſhall not hurt nor deſtroy in all my holy mountain; for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea."

Many people undertake to ſpiritualize this prophecy; but what reference has this to the converſion of ſinners to God? None at all.

Mention is made here of the harmony which ſhall ſubſiſt between a wolf, a lamb, a leopard, a kid, a calf, a lion, a fatling, a little child, a cow, a bear, their young ones, a lion, an ox, a ſucking child, an aſp, a weaned child and a cockatrice. All theſe are to be in harmony, at the time when the earth ſhall be full of the knowledge of the LORD: this time has never been; it is at hand. In chapter lxv. 25, the ſame thing is mentioned; "The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock, and duſt ſhall be the ſerpent's meat.

Many think this harmony between man and beaſts, can never take place; but James ſays, chapter ii. 7, "For every kind of beaſt, and of birds, and of ſerpents, and of

ſprings of water. I will plant in the wilderneſs the cedar, the ſhittah tree, and the myrtle tree, and the oil tree; I will ſet in the deſert the fir tree, and the pine, and the box tree together. That they may ſee, and know, and conſider, and underſtand together, that the hand of the LORD hath done this; and the holy one of Iſrael hath created it." This never was done, it remains yet to be performed by the Lord of hoſts.

In another place, Iſaiah lv. 13, it is ſaid, "Inſtead of the thorn, ſhall come up the fir tree, and inſtead of the briar, ſhall come up the myrtle tree, and it ſhall be to the LORD for a name, for an everlaſting ſign that ſhall not be cut off." Such a great change as this will ſtand a conſtant ſign of the faithfulneſs of God to the Jews and the world at large.

In the time of the reign of Chriſt on the earth, the now barren land of Canaan will be ſo fruitful, that people will ſay that it is like the ancient fruitful garden of Eden, ſo that there will be no famine in the land. Ezekiel xxxvi. 29, 30, 34, 35, 36, "I will alſo ſave you from all your uncleanneſſes; and I will call for the corn, and will increaſe it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen. And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by; and they ſhall ſay; this land that was deſolate, is become like the garden of Eden; and the waſte, and deſolate, and ruined cities, are become fenced, and inhabited." What can be plainer than this?

7. *In the thouſand years the voice of health will be generally heard through the world among thoſe who are not of the raiſed or changed ſaints.*

From one place in Iſaiah, it appears to me that women will bring forth children without that ſorrow which was promiſed to Eve, or that danger which is now common among women, and that children will not die in infancy, as they do now.

All theſe things are mentioned in Iſaiah lxv. 19, 20, 21, 22, 23, "And I will rejoice in Jeruſalem, and joy

in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them." Here are five things mentioned which those shall have who are born, and live in the thousand years of Christ's reign upon earth.

1. They will have a general time of rejoicing; the voice of weeping shall be no more heard, nor the voice of crying, this is mentioned as peculiar to the Jews, but I do not think there will be any partiality in the king of glory. O what a time that will be when for one thousand years, weeping and crying will be done away! This will be a time of general health; and if they need medicine, the leaves of the trees which will grow on the banks of the new river, which will run into the dead sea, will be for medicine, and for the healing of the nations.

2. There will be none die in infancy, "A child shall die an hundred years old." From this it appears that a person an hundred years old will be considered a child; "There shall be no more thence an infant of days." If at that age they sin, the curse of God will be on them, and they will die for their sin.

3. In this thousand years there will be a great plenty of every thing they need.

4. They will live to a very great age to enjoy the abundance which God will give them. Those who are raised, or changed at the coming of Christ will not have these things; they will not marry nor be given in marriage; but those who are converted of the Jews, or other nations at the coming of Christ on the earth, or are born

afterwards, will have thoſe outward bleſſings; the difference between them and the raiſed and changed ſaints, then, will be like difference now between angels and ſaints on the earth now. But that the ſaints, particularly the twelve tribes will live to a great age in the thouſand years, is plain from this expreſſion; "For as the days of a tree, are the days of my people, and mine elect ſhall long enjoy the work of their hands." Now all fleſh is as graſs, and we are as the flower of graſs. It is altogether likely from this account, that people will live to as great an age as they did before the flood. But though they will live long; yet they muſt die, to riſe again, when all hear the voice of the Son of God.

5. I think it plain from one expreſſion here, that women who bring forth children, will be delivered from that labor and trouble which is peculiar to them now. Ver. 23, "They ſhall not labor in vain, nor bring forth for trouble, for they are the ſeed of the bleſſed of the LORD, and their offspring with them." I think this plainly ſhews that they will not experience what they do now, and that they will not have the trouble of ſeeing all their labor and pain in vain, by the death of their children ſoon after they are born.

In this time there will be an amazing increaſe of the inhabitants of the earth in one thouſand years, being delivered from wars, famine, peſtilence, earthquakes, &c. It may be aſked, where will there be room for them on the earth? The earth and ſea will contain them all, for God has ſaid it. It muſt be remembered that at the coming of Chriſt, the greateſt part of the inhabitants will be ſlain, but few will remain, after the army of Gog is deſtroyed, and all the other enemies of Chriſt are cut off. However numerous they are, the earth and ſea will contain them, and yield a rich ſupply for them all.

All theſe things which I have mentioned, are only the outward things of the kingdom of Chriſt in the thouſand years. I ſhall now mention ſome of the inward bleſſings, which will be peculiar to this thouſand years we are now deſcribing, which will be an eighth particular.

8. *In this thousand years, there will be a general knowledge of Christ and his ways all over the world; not only among the Jews, but among the Gentiles.*

As it respects the Jews, this is one thing contained in the new covenant;—Hebrews viii. 11, "And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me, from the least to the greatest." Isaiah speaking of the Jews, after they return, says, Isaiah liv. 13, "All thy children shall be taught of the LORD; and great shall be the peace of thy children." All these thus taught, will have the law of God in their hearts, which is love, and thus will they have a new and clean heart; being all righteous. This knowledge will not be confined to the Jews, though it will begin there, all nations will be taught by the same teacher, Christ, who like Solomon the king and preacher, will teach the nations his ways. Isaiah i. 3, "And many people shall go and say, come ye, and let us go up to the mountain of the house of the Lord; to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

This general knowledge of God and his ways, is particularly mentioned in Isaiah xi. 9, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This is to be when the lion, the lamb, the cow, bear and little child, are all in harmony—See verse 6, 7, 8. What knowledge can be greater than this? Can any man measure the sea? No. It will not only be general, but great; if it is such a time as this now, as some think, the seas in Isaiah's time, were very narrow and shoal.

The Lord, by Malichi, has given a sublime description of that happy day; Malichi i. 11, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles." In Habakkuk ii. 14, The same thing is mentioned; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

It may be asked how this knowledge will become so great and extensive? There are several ways in which it will be done.

1. Then, as now, Christ who is the true light which lighteth every man that cometh into the world, will not be a less light than he is now; for when he appears in person, at Jerusalem, it will certainly be known; for when he was here before, his fame was sounded all abroad. It is said of Solomon, 1 Kings iv. 31, 32, that his fame was in all the countries, that men were sent from all kings of the earth to hear his wisdom. "And his fame was in all nations round about; and there came of all nations to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." At that time it will be said, "Behold a greater than Solomon is here."

2. Another thing will spread and increase the knowledge of God and Christ in the world, and that is, the great victory which Christ will gain over his enemies all over the world, when he takes all their kingdoms from them, and rules in the midst of his enemies.

When the LORD told Ezekiel of the destruction of Gog and his army, which will be gathered against Jerusalem when he comes; he told him that the consequence of it would be that many nations would know him to be God in the earth. Ezekiel xxxviii. 33, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." This makes the matter plain.

3. Another way in which knowledge will be increased is, people will come from all parts of the world to Jerusalem, to learn the ways of God, as the queen of Sheba came to hear the wisdom of Solomon. This is mentioned in Zechariah viii. 22, "Yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." See also Micah iv. 2.

4. There will be many to go from place to place to give information of the things of this one glorious kingdom in all the earth. Daniel xii. 4, "Many shall run to and fro, and knowledge shall be increased." This is

to take place when Michael, the great prince, ſtands for the Jews, in the time of their great trouble. I think it proper here, for the inſtruction of the reader, to make a few obſervations upon what is mentioned before this ver. In verſe 1, 2, 3, of this chapter, are theſe words; "At that time, ſhall Michael ſtand up, the great prince that ſtandeth for the children of thy people; and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to the ſame time; and at that time thy people ſhall be delivered, every one that ſhall be found written in the book. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars forever and ever."

This text has particular reference to the ſecond coming of Chriſt to reign on the earth. Michael means Chriſt the Archangel, or prince of angels. We are told that he ſhall ſtand up for the Jews, when the king of the north ſhall enter into the glorious land, (the land of Canaan) having a command of the treaſures of Egypt, and the Lybians, and Ethiopians, are following him; it is ſaid, that he ſhall come to his end, and none ſhall help him. This is the ſame army which Ezekiel mentions, with Gog at their head, who came from the north. See chap. xi. 41, 42, 43, 44, 45.

When this army comes into the land to take the Jews, it will be a time of great trouble; this has been mentioned in a former Sermon. Then Michael, will ſtand on the mount of Olives, for the Jews; he will be for them and not for their adverſaries. Then he will deliver all that are not cut off; called them that are written in the books. The ſame as the third part mentioned in Zechariah.—At this time we are told of the reſurrection of the ſaints; and though the reſurrection of the wicked is mentioned, yet it will not take place till after the thouſand years. Paul in one place ſpeaks of a reſurrection of the juſt and unjuſt in one verſe; yet it is certain they will not both be at one time. We are told that thoſe public ſaints,

who had before their death, turned many to righteouſneſs, ſhall at this time, being raiſed, ſhine as the ſtars, while all the others ſhall ſhine as the brightneſs of the firmament. Daniel had the promiſe of being one of them, verſe 13, "But go thou thy way till the end; for thou ſhalt reſt, and ſtand in thy lot at the end of the days." By underſtanding this text as refering to Chriſt's coming to reign on the earth, many difficulties are removed, which otherwiſe will riſe in our way. Should we think this refers to the deſtruction of Jeruſalem, the whole hiſtory of it would contradict this prophecy, Chriſt did not ſtand for the Jews, but gave them up.

Titus did not come to an end there, and the dead did not riſe, neither did the wiſe ſhine as the brightneſs of the firmament. All this will be true when Chriſt comes. Immediately after this, many will run to and fro, and ſo the knowledge of God will be increaſed to that degree, that the people will be delivered from that inſtability as to government, and religion, which is peculiar to the ignorant. This is mentioned by Iſaiah, when ſpeaking of that glorious day, when Zion ſhall be filled with righteouſneſs. Iſaiah xxxiii. 5, 6, "The LORD is exalted; for he dwelleth on high; he hath filled Zion with judgment and righteouſneſs. And wiſdom and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation; the fear of the Lord is his treaſure."

5. There is one way more, in which knowledge will be great all over the earth, even the moſt diſtant parts; that is, an angel will be appointed to fly in the air, and preach the goſpel all over the world, in the hearing of every perſon on the land and ſea. This is mentioned in Revelation xiv. 6, 7, "And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; ſaying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come; and worſhip him that made heaven, and earth, and the ſea, and the fountains of waters." This preaching is to be done when the hour of Chriſt's judgment comes, which is when he judges a

mong the heathen, and fills the places with their dead bodies; when he judges Gog and his army in the valley of deciſion, and when the judgment of the great whore which ſetteth on many waters, is ſeen by the ſons of God.

In the firſt of this chapter, John tells us of the hundred and forty four thouſand on mount Zion; thoſe I think are the raiſed and changed ſaints, who are the firſt fruits to God and the lamb, theſe are the firſt crop of ſaints the earth has bourne, the reſt live not again till after the thouſand years; this will be the latter harveſt. Immediately after John ſaw this glorious company, he ſaw the angel preaching to the nations, while another followed, proclaiming the fall of MYSTERY BABYLON.

Many people have attempted to accomodate this text to ſome man. I heard one preacher ſay it meant Peter; who was a miniſter of circumciſion, and never traveled as Paul did. Another I heard ſay this angel meant George Whitefield. He never preached all over the earth; though he preached much in Europe and America. What hour of Judgment was there in his day different from what had been before or ſince?

Some think it ſuch an impoſſible thing for an angel to teach the world, that they conclude it muſt mean ſome man, who has, or will be very extenſive in his preaching. Solomon ſays, Eccleſiaſtes iii. 15, "That which hath been is now; and that which is to be hath already been." If ſuch a thing has been as a preaching angel, it may be again. How came the Jews by the law? They received it by the angels. Acts vii. 53, "Who have received the LAW by the diſpoſition of angels, and have not kept it." And it was ordained by angels in the hand of a mediator; Galatians iii. 19. Angels had it, and gave it into the hands of Moſes, the Mediator of that covenant, who brought it to the Jews. Who firſt preached good tidings of glory to God, peace and good will to men, in the hearing of the ſhepherds? It was an angel. This was only a beginning of that work which it is altogether likely that ſame angel will yet do in all the world. The goſpel is to the Jews firſt, and alſo to

the Greek. An angel has preached the gospel to the shepherds who were Jews; hereafter he will preach it to all the world; then will the earth be full of the knowledge of the glory of God, while love divine will reign in all who hear and know the joyful sound.

9. *Another thing peculiar to that thousand years is this, all the saints will be of one heart, and the watchmen will see eye to eye, when the Lord brings again Zion.*

This is particularly mentioned, when the Jews return, and Christ reigns over them in Jerusalem. Isaiah lii. 8, "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion." This has never been; but when the Jews return, the watchmen will all agree, and all the saints will be one, when they are all righteous, doing God's will on earth as it is in heaven; this is the time when that part of the prayer will be answered. Then will the time come which is mentioned in Isaiah xxiv. 16, "From the uttermost parts of the earth have we heard songs, even glory to the righteous."

How much comfort would now be added to the saints and ministers of Christ in this life, if they were all agreed to submit to Christ's law which he has left! In that day, or thousand years, Jesus will be universally obeyed, this will cause a general, strong, and lasting union among all the inhabitants of the earth. O glorious day! When will it arrive to gladen the followers of the lamb!

Amidst all this glory, a city and temple will be necessary as the residence of the king, the seat of government, and place of general resort from every part of the kingdom. This I shall mention in the next Sermon.

SERMON X.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this diſcourſe will be noticed, the city and holy houſe which will be built in the thouſand years of Chriſt's reign on the earth.

AS the thouſand years of Chriſt's reign will be a middle ſtate between this, and the eternal ſtate of glory, when the new heavens and earth are created, and the new Jeruſalem; and as it will be a ſtate ſuperior to the preſent, and inferior to that after the new earth is created; ſo in that middle ſtate, there will be a city and temple ſuperior to what ever Jeruſalem and Solomon's temple was; and yet inferior to that city which will come down from God out of heaven, when the Lord God and the lamb will be the temple of the holy city, the new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her huſband.

Many people have puzzled themſelves and others, by conſidering the city and temple in the thouſand years to mean the church of Chriſt. Others, who believed there would be hereafter a *city* and *temple* built, have been confuſed by conſidering the city and temple of the thouſand years, to be the ſame as the city and temple in the new earth; not conſidering that the city built in the thouſand years, would be viſited every year by all nations, and the temple be the reſidence of the king; while that of the new earth will be the eternal reſidence of the righteous after the wicked are all deſtroyed; where inſtead of its

being the city of the great king, the Lord God and the lamb will be the only temple in the city. "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." Rev. xxi. 22.

That there will be a city and temple built in the land of Canaan, an holy house which will remain till the end of the world, is plain from the scriptures of truth. These two things I shall now endeavour briefly to describe.

1. The city which shall be built in the land of Canaan after the Jews return.

This city I understand is JERUSALEM; which is the city of the great king. Some have supposed that the city would be built at some distance from Jerusalem. I confess I do not see the proof of this.

1. It is certain that this city will be built on a very high mountain, and that the holy house will be in the city on the mountain. Jerusalem stands on a very high mountain, in a most beautiful situation. Psalm cxxv. 1, "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." Psalm xlviii. 1, 2, "Great is the LORD, and greatly to be praised in the city of our God; in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion; on the sides of the north the city of the great king." It appears from this that Jerusalem, or Zion, stands on an elevated situation, and may be seen at a great distance. Isaiah speaks of the mountain of the Lord's house, as being above all the other mountains, that it should be a place of resort for all nations, and the seat of government, which must make it the residence of the lawgiver. Isaiah ii. 2, 3, 4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and

ſhall rebuke many people; and they ſhall beat their ſwords into ploughſhares, and their ſpears into pruning hooks, nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more."

This place proves that Jeruſalem will be the city where Chriſt will dwell when he is judge among the nations, at the time when wars ſhall ceaſe throughout all the earth.

Jeſus Chriſt ſays that Jeruſalem is the city of the great king. Matth. v. 35, "Neither by Jeruſalem, for it is the city of the great king." Chriſt is that great king, who will be great in the midſt of Zion. When he ſpake of the deſtruction of Jeruſalem, by the Romans, he ſaid that the Gentiles ſhould hold Jeruſalem until certain times were fulfilled. Luke xxi. 24, "And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations, and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It is remarkable that Jeruſalem has been in the poſſeſſion of the Gentiles from the time that Titus led the Jews away to this day; and it will be ſo until the Jews return to their land, and prepare for the coming of him who owns the city, where he who once ſuffered without the gates of Jeruſalem, will be honored within its walls for one thouſand years.

There are a number of prophecies that plainly declare that Jeruſalem will yet be built and quietly inhabited, without any fear of their enemies, and that the king of glory will be with them. This time has never been, I ſhall here mention a few of the many which ſpeaks of this glorious circumſtance.

The firſt prophecy, which I ſhall mention concerning the building of Jeruſalem, as the reſidence of Chriſt, is recorded in Iſaiah i. 26, 27—"And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning; afterwards thou ſhalt be called the city of righteouſneſs, the faithful city. Zion ſhall be redeemed with judgment, and her converts with righteouſneſs."

Jeruſalem, or Zion, has never been in a ſituation to anſwer this deſcription, "A city of righteouſneſs and

faithfulneſs." The certainty of Jeruſalem's being built for the reſidence of the king of glory in the thouſand years of his reign on the earth, is recorded in Iſaiah ii. 2, 3. "And it ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it. And many people ſhall go and ſay, come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem."

In this prophecy, Zion and Jeruſalem are mentioned as the ſeat of government in the laſt days, where the Lord ſhall dwell when all nations ſhall obey his law. This time has never been; for then Chriſt in Jeruſalem, ſhall judge among the nations, and wars ſhall ceaſe to the ends of the earth. This ſhews that Jeruſalem ſhall yet be built as the city of the great king. Another prophecy which I think refers to the building of Jeruſalem, for Chriſt, is recorded in Iſaiah iv. 2, 3, 4, 5— "And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in Jeruſalem, when the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence." This appears to refer to the ſame thing as the other place juſt mentioned.

This ſame prophet has given a beautiful deſcription of Jeruſalem, at the time when it ſhall be built as the city of the great king, who ſhall dwell there. See chapter xxxiii. 20, 21, 22, 23, 24, "Look upon Zion the city of our ſolemnities; thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither

ſhall any of the cords thereof ever be broken; but there the glorious LORD will be unto us a place of broad rivers and ſtreams; wherein ſhall go no gally with oars, neither ſhall gallant ſhip paſs thereby; for the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will ſave us. Thy tacklings are looſed; they could not well ſtrengthen their maſts; they could not ſpread the ſail; then is the prey of a great ſpoil divided; the lame take the prey. And the inhabitants ſhall not ſay I am ſick; the people that dwell therein ſhall be forgiven their iniquity." Here is a plain account of Jeruſalem when the king dwells there; to be ſeen in his beauty, when all the inhabitants ſhall be righteous.

Iſaiah mentions the great earthquake which is ſpoken of by Zechariah, and his victory over the kings of the earth, and that after this the Lord ſhall reign in Jeruſalem in the preſence of the raiſed ſaints who will dwell with him there, chap. xxiv. 18, 19, 20, 21, 22, 23, "Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſt's ſhall reign in Mount Zion, and in Jeruſalem, and before his ancients glorioufly."

From what Zechariah has ſaid, it is evident that when Jeruſalem is rebuilt for Chriſt, that it will be watered beyond what it ever was before, and that by reaſon of the great earthquake when Chriſt comes to the mount of Olives, the hills ſouth of Jeruſalem will become a plain, ſo that men may dwell there, and there will never be any more deſtruction among the people forever—ſee Zechariah xiv. 8, 9, 10, 11, "And it ſhall be in that day, that living waters ſhall go out of Jeruſalem; half of them towards the former ſea, and half of them towards the hinder; in ſummer and winter ſhall it be. And the Lord ſhall be king over all the earth, in that day ſhall there be one Lord, and his name one. All the land ſhall be turned as a plain from Geba to Rimmon ſouth of Jeruſalem; and it ſhall be lifted up, and inhabited in her place, from Benjamin's gate, unto the place of the firſt gate, unto the corner gate, and from the tower of of Hananeel unto the kings wine-preſſes. And men ſhall

dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

All this is to take place after Christ's feet stand on the mount of Olives, when the great army is slain. See ver. 1, 2, 3, 4, 5, 12, after it is said that the army is destroyed, it is mentioned that Jerusalem will be the place where the nations who are not cut off, will come to worship the king when he dwells there. Verse 16, 17, "And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain."

To complete the description of Jerusalem when built for the king, the prophet adds in ver. 21, of this chapter, these words, "Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

These are a few of the many prophecies, which prove that Jerusalem will yet be rebuilt, and be the place where Christ will dwell, when he takes the kingdom, to reign before his ancients gloriously.

It is evident from what is said in Ezekiel, that when this city is built, it will be very large indeed, as each one may see by reading the eight last chapters of that book. According as some have calculated Ezekiel's measure, it will be about fifty miles in circumference, or twelve and half miles square, and the square where the holy house is to stand, will be four miles in circumference. We have a general description of this city, in Ezekiel xlviii. 30, 31, 32, 33, 34, 35, "And these are the goings out of the city on the north side four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel; three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred; and

three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures; and three gates, one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures, and the name of the city from that day forth shall be, THE LORD IS THERE."

There is no doubt but this city when built, will exceed all that ever has been built; though it will be inferior to the holy city, the new Jerusalem, which will be after the day of judgment.

2. *I am to describe the house, or temple, which will be built in the square of this city, when Christ reigns on the earth a thousand years.*

That such an house will yet be built in the land of Canaan is plain from the prophecies. People in general are taught, that the latter house, which is to be more glorious than the one built by Solomon, means the church of Christ; but this is a mistake: it is true that the church is called an house; but there is another mentioned, which will be built of stone, wood, iron, brass, silver and gold; which will be collected from different nations for that purpose.

Some have thought that the house built by Zorobabel, is the one mentioned; but that was inferior to the one built by Solomon; and the one built by Herod, lacked many things which were in the first. I shall mention some of the prophecies which speak of this house which will be built for the king of glory when he reigns in Jerusalem a thousand years.

The first I shall mention is recorded in Isaiah lx. 7, "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the HOUSE of my glory." That this is the house to be built hereafter, is plain from what is said in ver. 13, 17, where this house is called God's sanctuary. "The glory of Lebanon shall come unto thee, the fir

tree, the pine tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious. For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron; I will alſo make thy officers peace, and thine exactors righteouſneſs."

This houſe is to be built after the Jews return, and are in proſperity in their own land, as is plain from this whole chapter. The materials of this houſe are particularly mentioned, which are fir, pine, box, iron, braſs ſilver and gold. I do not ſee how any perſon can ſpiritualize all theſe things, ſo as to make good joints in the church of Chriſt which is built of living ſtones, a ſpiritual houſe.

This houſe is mentioned by Micah, who ſpeaks of it as ſomething to be at the laſt days. Micah iv. 1, "But in the laſt days it ſhall come to paſs, that the mountain of the HOUSE of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills; and people ſhall flow unto it." Every perſon by reading the two following verſes may ſee that this prophecy refers to the time, when all kingdoms are given up to Chriſt.

Another prophecy of this houſe is recorded in Haggai ii. 7, 8, 9, "And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts; the ſilver is mine, and the gold is mine, ſaith the Lord of hoſts. The glory of this latter houſe ſhall be greater than the former, ſaith the Lord of hoſts, and in this place will I give peace, ſaith the Lord of hoſts."

The things which are to take place when the glory of this latter houſe ſhall be greater than the former, prove that this houſe will be built in the laſt days; at the time when the heavens and earth are ſhaken; which will be when Chriſt's feet ſhall ſtand upon the mount of Olives, and the time when he deſtroys the great army gathered againſt Jeruſalem.

The fortieth, forty firſt, forty ſecond, forty third, forty fourth, forty fifth, and forty ſixth chapters are wholly taken up in deſcribing the city and houſe, which we are

now ſpeaking of; and there is not a doubt in my mind but that at the time when Chriſt reigns on the earth, Jeruſalem will be ſuch a city as is mentioned there; and in Jeruſalem will be an houſe in the ſquare of the city, according to the pattern given by the angel to Ezekiel; if not, why are all theſe particulars concerning a city and houſe if it is never to be? A particular deſcription of this houſe is given in theſe chapters, which is not neceſſary to deſcribe in this.

It is fairly proved that there will be ſuch an houſe in the land of Canaan in the laſt days; and the ſcripture quoted are ſufficient to convince my readers of that glory which all the righteous may believe and hope for.

When the diſciples ſaw Jeruſalem and the temple garniſhed with all manner of precious ſtones, they could not forbear ſaying, "Maſter ſee what manner of buildings is this?" But what was all that glory to that of the latter houſe, when the king of glory ſhall enter into his houſe through the gate at the eaſt, and fill the houſe with his glory, while all nations ſhall come to ſee a greater than Solomon, and to hear his wiſdom when he dwells there.

Let us for a moment conſider a city large, encompaſſed by a ſtrong and beautiful wall, lying four ſquare, and three gates on each ſide; the city filled with riches in abundance, well watered, the citizens all healthy, rich, righteous, and in peace; with a temple and palace, where their king reſides, and where they meet to pay their homage to him, and to receive his law, where ſongs of praiſe are continually ſounding, and where people are continually gathered to acknowledge the king as their king, and to rejoice with the citizens; how glorious muſt this appear! eſpecially when it is known that this glory is to continue one thouſand years, and beyond that a ſtate far exceeding this, and this to continue, world without end.

From what we read, we may form ſome faint ideas of the glory of the king and the latter houſe; But,

"His beauty we can never trace,
'Till we behold him face to face."

There are three things which will be peculiar to this ſtate of glory, as it reſpects the poſterity of Abraham;

The firſt is, that the whole of the twelve tribes will be reſtored.

The ſecond is, that though the Jews will be ſettled according to their old eſtates after they return; yet when Chriſt comes, there will be a new diviſion of the land by lot, as it was given before.

The third is, the remarkable flouriſhing ſtate of that land, when the city and houſe are built.

Firſt, at that time the twelve tribes will be reſtored. It is thought by many, that this will never be; becauſe we do not know where the ten tribes are. That the twelve tribes will be gathered out of all lands and reſettled in Canaan, is evident from ſubſtantial witneſſes.

This is contained in the new covenant, which is to be made in the laſt day; Hebrews viii. 8, "For finding fault with them, he ſaith, behold the days come, ſaith the Lord, when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah." Here it is poſitively declared, that the new covenant will be made with the houſe of JUDAH, and the houſe of ISRAEL; and though we do not know where the ten tribes are, the Lord does, and will ere long bring them with Judah to their own land.

2. Another thing which proves that the twelve tribes will be brought back when Chriſt reigns on the earth in Jeruſalem; is, his promiſe to the apoſtles. Matth. xix. 28, "And Jeſus ſaid unto them, verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſet upon the throne of his glory, ye alſo ſhall ſet upon twelve thrones, judging the twelve tribes of Iſrael. This place has reference to the time when Chriſt will reign on the earth.

To ſuppoſe that in the heavenly ſtate, the twelve tribes will be diſtinct from all others, is too abſurd to be admitted; but to conſider it as refering to the time when the apoſtles ſhall have a kingdom under him, we can ſee the propriety of this promiſe. This agrees with what Chriſt has ſaid in other places. Luke xxii. 28, 29, 30, "Ye are they which have continued with me in my temptations; and I appoint unto you a

kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſet on thrones judging the twelve tribes of Iſrael." Mat. xxvi. 29, "But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Father's kingdom." Mark xiv. 25, "Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." All theſe places have reference to Chriſt's reign upon earth a thouſand years; at which time, it was twice mentioned that the twelve tribes of Iſrael will be there.

3. Another thing, which proves that Judah and Iſrael will return to their land, is the numerous prophecies which ſpeak particularly of this glorious event.

I will here mention a few of the many. Iſaiah xi. 11, 12, 13, "And it ſhall come to paſs in that day, that the Lord ſhall ſet his hand again the ſecond time to recover the remnant of his people, which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the Iſlands of the ſea; and he ſhall ſet up an Enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth. The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off; Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim."

This prophecy refers to ſuch a general gathering of the poſterity of Abraham as never has been; and at that time *Judah* and *Iſrael* are particularly mentioned, as coming from the four corners of the earth to dwell in their own land.

Jeremiah has ſpoken of the return of *Judah* and *Iſrael*, at the time when Jeruſalem is called the throne of the Lord, and when all nations ſhall come there to worſhip. Jeremiah iii. 17, 18, "At that time, they ſhall call Jeruſalem the throne of the Lord; and all the nations ſhall be gathered unto it, to the name of the Lord, to Jeruſalem, neither ſhall they walk any more after the

imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."

Here *Judah* and *Israel* are both mentioned, as coming together into the promised land. In chap. xxxi. 35, 36, 37, the same subject is mentioned—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the LORD; then the seed of Israel also shall cease from being a nation before me forever." This prophecy declares that the Israelites, or ten tribes, shall never cease to be a nation forever.

There were some in Jeremiah's day, that said the two families, (Judah and Israel) were cast off from being a nation, and that they were despised on that account; but the Lord told them, by the prophet that they never should cease to be a nation. Jeremiah xxxiii. 23, 24, 25, 26, "Moreover, the word of the Lord came to Jeremiah, saying; considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Israel, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." The certain return of the ten tribes of Israel, is mentioned in a familiar manner in Amos ix. 8, 9, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the

leaſt grain fall upon the earth." In this prophecy, we are told that the houſe of Iſrael, ſhall be ſifted among all nations, and yet not one of them loſt, ſo as not to be gathered with Judah at the laſt day.

I will mention only one prophecy more, which ſpeaks of the return of the houſe of Iſrael, with the houſe of Judah, Hoſea iii. 4, 5, "For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without a teraphim; afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king; and ſhall fear the Lord and his goodneſs in the latter days." A people in ſuch a ſituation as this muſt be unknown to any other people, ſo are the ten tribes at this day, called the houſe of Iſrael; but the Lord ſays they ſhall return in the latter days, and ſeek the Lord, and we may reſt aſſured that the Lord will haſten it in his time.

Second. *In addition to all this, at the time when the city and houſe is built, and the twelve tribes are brought back, there will be a new diviſion of the land of Canaan, different from what it was when Joſhua divided it to them.*

This is an additional proof of the return of the twelve tribes to the promiſed land.

Before the new diviſion of the promiſed land is mentioned, the Lord told Ezekiel, where the bounds of the land is; he mentions the North, Eaſt, South, and Weſt bounds of the land, which ſhall be divided hereafter by lot, this is the ſame as is mentioned in Numbers, but the diviſion of the land is different, ſo that we are certain that theſe things will be at a future day, and have not reference to any thing paſt.

The boundaries of this land are mentioned in Ezekiel xlvii. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, "Thus ſaith the Lord God, this ſhall be the border whereby ye ſhall inherit the land according to the twelve tribes of Iſrael; Joſeph ſhall have two portions And ye ſhall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance.

And this shall be the border of the land towards the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and north northward, and the border of Hamath; and this is the north side.

And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea; and this is the east side.

And the south side southward, from Tamar, even to the waters of strife in Kadesh, the river to the great sea; and this is the south side southward.

The west side shall be the great sea from the border, till a man come over against Hamath, this is the west side; so shall ye divide this land unto you according to the tribes of Israel."

This description of the boundaries of the land of Canaan agrees with that mentioned in Numbers xxxiv. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

The next thing which follows, is the new division which will be made of this land, to the Israelites when Christ reigns there a thousand years; this is mentioned in Ezekiel xlviii. 1, 2, 3, 4, 5, 6, 7,—23, 24, 25, 26, 27, 28, 29, "Now these are the names of the tribes; from the north end to the coasts of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west) a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even to the west side, a portion for

Reuben. And by the border of Reuben, from the eaſt ſide even unto the weſt ſide, a portion for Judah."

Here is the lot of ſeven of the tribes in the new diviſion. The portion of each tribe is to run from eaſt to weſt acroſs the whole land of Canaan. Dan is to have his portion on the north boundary of the land of Canaan, running from eaſt to weſt, bounded eaſt by the ſea of Galilee, weſt by the Mediterranean ſea near Sidon. Aſher has his next from eaſt to weſt, next Naphtali, next, Manaſſeh, then Ephraim, and next Judah, running from eaſt, weſt, acroſs the whole land.

From verſe 8 to the 22d, mention is made of a piece of ground between the portion of Judah and Benjamin, which is for the city, prince, and ſanctuary, which lies not in either of the portions of the twelve tribes; but between them; having ſeven of them on the north of it, and five on the ſouth. Judah's portions joins the north ſide of the ſquare, and Benjamin's the ſouth ſide. After this is deſcribed as you may ſee, then the portion of other five tribes are mentioned, verſe 23, &c. "As for the reſt of the tribes, from the eaſt ſide unto the weſt ſide, Benjamin ſhall have a portion. And by the border of Benjamin, from the eaſt ſide unto the weſt ſide, Simeon ſhall have a portion. And by the border of Simeon, from the eaſt ſide unto the weſt ſide, Iſſachar a portion. And by the border of Iſſachar from the eaſt ſide unto the weſt ſide, Zebulun a portion. And by the border of Zebulun, from the eaſt ſide unto the weſt ſide, Gad a portion. And by the border of Gad, at the ſouth ſide, ſouthward, the border ſhall be even from Tamar even to the waters of ſtrife in Kadeſh, and to the river towards the great ſea. This is the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe are there portions, ſaith the Lord God."

How can any perſon doubt of the exact accompliſhment of what is here declared? When it is laid down in ſuch a particular manner, even the very places which Moſes mentions as the ancient boundaries are mentioned again; and that we may know that this has not reference to what is paſt.

Such a diviſion of the promiſed land is mentioned, as proves that what is mentioned here has never yet been, but will be ere long, when Jeſus takes to himſelf his great power and reigns before his ancients glorioufly.

Third. *At that time the land of Canaan will be in a remarkable flouriſhing ſtate, as to the number of inhabitants, and the great plenty which the earth ſhall yield.*

At the preſent time the land of Canaan is in a barren ſituation, and thinly inhabited, and to outward appearance, no one would think that it could ever be very fruitful; but whoever conſiders the number of inhabitants which once dwelt there, and the abundance which the land produced, may be convinced that he whoſe power once cauſed ſuch an abundance, can do it again; and he who has promiſed to do it, will certainly fulfill his word, in the latter days.

I ſhall mention only a few prophecies, which ſpeak of the flouriſhing ſtate of Canaan in the thouſand years, as to the number of inhabitants, and the plenty which the earth ſhall produce. In the book of Iſaiah we are told of the numerous inhabitants, who ſhall dwell there, Iſaiah xlix. 18, 19, 20, "Lift up thine eyes round about, and behold, all theſe gather themſelves together, and come to thee. As I live, ſaith the Lord, thou ſhalt ſurely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth; for thy waſte and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away. The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again, in thine ears, the place is too ſtrait for me; give place to me, that I may dwell. Then ſhalt thou ſay in thine heart, who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? And who hath brought up theſe? Behold I was left alone; theſe, where had they been? Thus ſaith the Lord God, behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people; and they ſhall bring thy ſons in their arms, thy daughters ſhall be carried upon their ſhoulders."

In former years, I have endeavoured to ſpiritualize this prophecy; but it is plain that the prophet here refers to the ſtate of the Jews and their land, in the latter days. In the verſes before theſe, the prophet calls on the heavens, earth, and mountains, to rejoice in what God had done for his people, the Jews; and then mentions that thoſe who deſtroyed them, and laid their land waſte, ſhould leave the land. This has reference to the time when the Turks ſhall give up the land of Canaan to the Jews; it is then mentioned, that the now deſolate land, where the Jews were deſtroyed, as to being a nation, ſhould be ſo full of inhabitants, that there will not be room for them to dwell, and muſt on that account, ſpread out further. This will appear a matter of wonder to the Jews, to think of ſuch an amazing increaſe of inhabitants in that land, after it has been ſo long deſolate.

The great plenty which ſhall be in the land of Canaan, in the thouſand years of Chriſt's reign, is beautifully deſcribed by Jeremiah; chap. xxxi. 10, 11, 12, "Hear the word of the Lord, O ye nations, and declare it in the Iſles afar off; and ſay, he that ſcattered Iſrael will gather him, and keep him, as a ſhepherd doth his flock. For the LORD hath redeemed Jacob, and ranſomed him from the hand of him that was ſtronger than he. Therefore, they ſhall come and ſing in the height of Zion, and ſhall flow together, to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all. Then ſhall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow."

In this prophecy, the nations, and iſles afar off, are called upon to hear what God will do for Jacob; and that is, that he who ſcattered Jacob, will gather him. After this, it is ſaid, that the Jews ſhall come and ſing in the height of Zion; and particular mention is made of a great plenty of wheat, wine, oil, young of the flock, &c. and that the virgins ſhall rejoice in the dance, and that

the young and old ſhould rejoice together, and that God will turn their mourning into joy. All this is to take place when the new covenant is made with them. See verſe 31, 32, 33, 34.

What a glorious ſituation muſt the world be in at that day, and particularly the Jews. When this city and temple is built; when the twelve tribes are reſtored, and each enjoying their land, according to the new diviſion of it to each tribe. When they ſhall ſee the king in his beauty, dwelling in his temple, built in the city which lies between the ſeven, and five tribes of Iſrael.

Now caſt your eyes abroad; look eaſtward, weſtward, northward, and ſouthward. Behold the pleaſant land which the Lord promiſed to Abraham, and his ſeed. Behold the Mediterranean ſea on the weſt! See the ſhips appear, bringing from diſtant lands, the worſhippers, who are coming to ſee the king in his beauty, and to crown him Lord of all. See them landing at Joppa, while their brethren on the ſhore joyfully receive, and welcome them to Emmanuel's land; Hark! How theſe brethren of different nations, all ſpeaking one language, join their loud voices, and ſhout, "worthy is the Lamb who has redeemed us by his blood." See the crowds which fill the road from Joppa to Jeruſalem, haſtening to ſee the city of the great king, and going from ſtrength to ſtrength, till at laſt they appear in Zion before God. Look ſouthward, and eaſtward, and ſee the multitudes coming by land, on camels and dromedaries, to join their brethren, in praiſes to the LORD, who dwells in Jeruſalem.

Add to all this, the voice of health is heard, ſickneſs, war, and famine is no more. Surely we may ſay, "bleſſed is he that ſhall eat bread in thy kingdom." Even ſo, Amen.

SERMON XI.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this Sermon will be noticed, the peculiar rivers, and ſtreams, which will flow through the land of Canaan, in the thouſand years of Chriſt's reign on the earth.

IT is evident from the prophecies, that when Chriſt reigns on the earth, there will be many new rivers ſtreams, ſprings, and fountains, in different parts of the earth, even where now there are none.

The firſt I ſhall notice, is the one mentioned by Ezekiel. This river, many have undertaken to ſpiritualize, or turn into a ſimilitude; but we might with as much propriety turn the whole ſcriptures into ſimilitudes, and ſay of the whole, as Ezekiel's hearers once ſaid of him, "Doth he not ſpeak parables?"

I ſhall give a particular account of this river as it is recorded in Ezekiel; that every candid reader may ſee that a real river is intended, and not a figurative one.

The deſcription of this river which ſhall appear in the thouſand years of Chriſt's reign on earth, is recorded in Ezekiel xlvii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, "Afterwards he brought me again unto the door of the houſe; and, behold, waters iſſued out from under the threſhold of the houſe eaſtward; for the fore front of the houſe ſtood toward the eaſt, and the water came down from under the right ſide of the houſe, at the ſouth ſide of the altar, then brought he me out of the way of the gate northward, and led me about the way without unto the outer

gate by the way that looketh eaſtward, and, behold, there ran out waters on the right ſide. And when the man that had the line in his hand went forth eaſtward, he meaſured a thouſand cubits, and he brought me through the waters; the waters were to the ancles. Again he meaſured a thouſand, and brought me through the waters; the waters were to the knees; again he meaſured a thouſand, and brought me through; the waters were to the loins. Afterward he meaſured a thouſand; and it was a river that I could not paſs over; for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

And he ſaid unto me, Son of man, haſt thou ſeen this? Then he brought me, and cauſed me to return to the brink of the river. Now, when I had returned, behold, at the bank of the river, were very many trees on the one ſide and on the other. Then ſaid he unto me, theſe waters iſſue out towards the eaſt country, and go down into the deſert, and go into the ſea; which being brought forth into the ſea, the waters ſhall be healed. And it ſhall come to paſs, that every thing that liveth, which moveth, whitherſoever the river ſhall come, ſhall live; and ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither; for they ſhall be healed; and every thing ſhall live whither the river cometh. And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it from En-gedi even to En-egliam; they ſhall be a place to ſpread forth nets; their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many. But the miry places thereof, and the marſhes thereof, ſhall not be healed, they ſhall be given to ſalt. And by the river, upon the bank thereof, on this ſide, and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed; it ſhall bring forth new fruit, according to his months, becauſe their waters they iſſued out of the ſanctuary; and the fruit thereof ſhall be for meat, and the leaf thereof for medicine."

This river is mentioned as one which never ran before; and on this account ſome may think this has reference to the outpouring of the ſpirit in the laſt days; but the

prophecy declares that God's opening new rivers and fountains in the desert is a new thing which he will do. Isaiah xliii. 19, 20, "Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and *rivers* in the desert. The beasts of the field shall honor me, the dragons and the owls, because I give waters in the wilderness, and Rivers in the desert, to give drink to my people, my chosen." xxx. 25, "And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall." It is plain that these prophecies concerning rivers and streams are to be fulfilled, at the time when the great army is slain, and when the Jews are in great prosperity. See verse 24, 26, 27, 28, 29.

I will mention one prophecy more to prove that there will be rivers in the land of Canaan, in the thousand years, such as never were before. Joel iii. 18, "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow down with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

This prophecy is to be fulfilled, when the great army is brought into the valley of decision, when the Lord shall roar out of Zion, see verse 14, 16. This is the time when the great army shall be destroyed, as has been noticed in a former sermon. At this time the rivers and fountain shall flow; at which time it is said, Egypt shall be a desolation while Judah shall dwell forever, and Jerusalem from generation to generation.

These places are sufficient to prove to any rational mind, that rivers and fountains will at that glorious time flow in great abundance through the promised land, when all nations submit to Christ.

I shall now mention several things concerning the river mentioned by Ezekiel.

1. *We will notice the source of this remarkable river.*

In the chapters before this the man with the measuring line had shewn Ezekiel the city and house of the Lord

of hosts, where he will dwell in the latter days. He told him what the law of the house was,—HOLINESS. Chap. xliii. 12, "This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold this is the law of the house." He shewed him three gates of the house, one on the north, one on the south, and one on the east. The north and south gates were for the entrance of the worshippers; but the east gate was for none but the prince to enter; the Lord Jesus, the prince of peace.

After he had shewn him the east gate, or door, and carried him round to other places, he brought him back again to the east door of the holy house; there he saw waters running out from under the threshold of the east door. Here is the beginning of that river which he saw afterwards deep enough to swim in. This must be the same river mentioned in Joel iii. 18, "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Here the same house and fountain is mentioned which Ezekiel saw. I think that Zechariah has reference to this river when he says, Zech. xiv. 8, "And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea; in Summer and in Winter shall it be." This water is to go out of Jerusalem, when the Lord is king over all the earth.

2. After the man had shewn the waters to Ezekiel, he began to measure by the side of the little stream, and after he had measured one thousand cubits, he brought him across, and the waters were only to his ancles. He measured a thousand more, and the waters were to his knees. He measured a thousand more, and brought him across; the waters were to his loins. When he measured the fourth time, the waters had increased to a river where he might swim.

The distance which was measured, was over one mile, and short of three. What a rapid increase of water, in running no further. All this Ezekiel had in vision. Part of his vision, all must own was a reality. He really

saw Jerusalem, and saw how it would be in the latter days; and I have not a doubt but he saw in vision, a river which thousands and millions will hereafter see, though there is now no such river in the world.

We ought to remember, that the great earthquake which will be when Christ comes, will make a great change in the face of the earth, and especially in the land of Canaan. We are told, that the mount of Olives will be parted, and removed, half toward the north, and half toward the south, and that all the land south of Jerusalem, which is now mountains, shall become a plain, that men may dwell there. See Zech. xiv.

This river will without any doubt, run through the valley which will be made when the mount of Olives is divided by the great earthquake. These waters are to run towards the east country, from there to the desert, and from thence into the dead sea.

3. These waters which issue out from under the threshold, will be of an healing nature, even the dead unhealthy water of the sea of Sodom will be healed by the waters of this river when it runs there. Where Sodom and Gomorrah once stood, only a dead lake is now seen. It is given over to salt, and though the river Jordan continually runs into it, yet it remains still in a barren, useless situation. There is no kind of creature that can live there; but it is here said that, "being brought forth into the sea the waters shall be healed."

This will be the time when Sodom and Gomorrah will be restored, or brought back to its original state. Once, this very lake was like a garden well watered; Genesis xiii. 10, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest to Zoar." What an amazing change has taken place in those cities; but when this river runs into the lake all will be fruitful.

The restoration of the land of Sodom, Samaria and Jerusalem, are all spoken of in one chapter. Many have supposed that the people will be restored; but it is the

land, not the people that are spoken of, see Ezekiel xvi. 55, "When thy sisters, Sodom and her daughters, shall return to her former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." By Sodom and her daughters is meant Sodom & the other cities around. The daughters of Samaria, are the younger cities dependant on her, so of Jerusalem and her daughters. God has promised to restore the land of Canaan to the Jews, by an everlasting covenant, and at that time to restore the cities of Samaria and Sodom. The time will be when these waters will restore the land to its former fruitfulness.

4. We are told that this river shall be full of fish as the fish of the great sea, or Mediterranean. This will enrich the inhabitants of the land, and it is said that all along the banks of the sea which was once a dead lake, there shall be fishers from En-gedi on the south-west of the lake to En-eglaim on the north east. This lake is now about eighty miles long, and about twenty miles wide.

5. It is said that besides the abundance of fish that the sea shall produce, that on each bank of the river shall be fruit trees, whose leaves shall be for medicine. This need not appear strange to any person. As to waters of an healing nature, we know there are many such now. We are all well acquainted with fruit trees, and know that the leaves and bark of many trees are now used for medicine.

How delightful must this river appear in that day! Having its beginning at the house of the Lord in Jerusalem, and running down into the desert, and healing old Sodom on its way to the great sea; add to all this, every part of it stored with fish who leap out and mean his praise, while the beautiful fruit trees all along the bank offer their fruit to every hungry man, and their medicinal leaves to the sick; while at the same time under their shade the happy fishermen follow their business, enjoy the shadow in the head, feed on their fruit when hungry, receive health from the leaves, and spread forth their nets,

joining together in ſongs of praiſe to him who is to their ſouls a place of broad rivers and ſtreams.

What perſon on earth by reading this account of the river and country, would ever think that all this had reference, to certain things never ſeen nor to be ſeen? To prove that this will be a reality in the land of Canaan in the laſt days, the Lord told Ezekiel, the bounds of the land where this river is to run in the laſt days. See ver. 13, 14, 15, 16, 17, 18, 19, 20, 21.

I think it plain from the prophecies, that the deſerts of Arabia and other places which are now uninhabited, by reaſon of their being without water, will be well watered and inhabited when Chriſt reigns on the earth. This is mentioned in Iſaiah xxxv. 6, 7—"Then ſhall the lame man leap as an hart, and the tongue of the dumb ſhall ſing; for in the wilderneſs ſhall waters break out, and ſtreams in the deſert; and the parched ground ſhall become a pool, and the thirſty land ſprings of water; in the habitation of dragons, where each lay, ſhall be graſs with reeds and ruſhes."

I cannot think that the holy Ghoſt moved the prophet to deſcribe the work of the ſpirit on the heart, by this deſcription of waters breaking out in the wilderneſs; but I believe that it will have a literal accompliſhment, when the Lord Jeſus ſhall reign over all the earth in Jeruſalem. O glorious day, when the parched deſerts of Arabia ſhall become fruitful, yielding abundance for man and beaſt, when men ſhall there eat and drink, and delight themſelves in the great goodneſs of the Lord!

Bleſſed and holy are thoſe who ſhall live when God ſhall do this.

SERMON XII.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this discourse I shall, 1. *Prove that all nations will meet in Jerusalem from year to year, during the thousand years of Christ's reign upon earth....*2. *Mention the design of their meeting....*3. *The respect which will be shewn the Jews by other nations, at the time when they meet with them at Jerusalem.*

1. *I am to prove that all nations will meet at Jerusalem from year to year, during the thousand years of Christ's reign upon earth.*

THIS by some may be thought a thing incredible; but the situation of the nations of the earth at that time, will require that all nations, or at least that some of all nations, in behalf of the rest, should meet at the seat of government for the benefit of the whole.

This we know is necessary in all governments, especially where the good of the whole is viewed. What benefit should we receive from our general government, were it not for the annual meetings of all the states by their representatives in Congress, where they act in behalf of the whole? Without this, all would be but a name.

The annual meetings among the different denominations who profess to belong to Christ, (though they meet to act on things peculiar to their own denomination, and not on things recorded in the new testament) prove the necessity of an annual meeting of all nations, when

they shall call him blessed. Were it not for the annual meetings of the Presbyterians, where a part act for the whole, the denomination would cease out of the land. Were the Methodists to omit their annual meetings, their denomination would not be known either to themselves or others.

At the time when there shall be one Lord and his NAME one; all those party distinguishing names and meetings will be overpowered by the glorious name *christian;* and the great annual meeting of all nations by their representatives, when, "Many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

This annual meeting, like the sun which overpowers all other lights, will overpower all the little annual meetings of the different religious denominations, and all the annual meetings of states, kingdoms, and Empires in the world.

If there were not plain prophecies of this yearly meeting through the thousand years of Christ's reign upon earth, I should not have mentioned these things, for I believe that all prophecied of in scripture is possible, and needful, or it had not been mentioned.

The part of the world where all nations are to meet, is a central part, more than any other on earth, and the course of the different great rivers in the earth, shew that a passage there from all parts of the earth in a short time is possible.

I shall now mention the prophecies which speak of this great meeting from year to year. Isaiah ii. 3, "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

This prophecy refers to something which has not yet taken place. The verse before this, mentions what shall

come to paſs in the laſt day, when the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; then ſays the prophet, "All nations ſhall flow unto it." This means the time when the nations ſhall go up from year to year to worſhip the king. It is declared that ALL nations ſhall flow unto the mountain of the Lord's houſe, and that they ſhall go to be taught of the Lord, and to hear the law and word which ſhall go forth from him to all the nations of the earth.

This ſame general meeting of all nations, is mentioned in Iſaiah lxvi. 18, 19, 20, "It ſhall come, that I will gather all nations and tongues; and they ſhall come and ſee my glory." Here we are told that all nations ſhall come and ſee the glory of the Lord. This great meeting of the nations, is mentioned in Zechariah viii. 20, 21, 22, 23, "Thus ſaith the Lord of hoſts, *it ſhall yet come to paſs*, that there ſhall come people, and the inhabitants of many cities; and the inhabitants of one city ſhall go to another, ſaying, let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts; I will go alſo; yea, mamany people and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord. Thus ſaith the Lord of hoſts, in thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, we will go with you; for we have heard that God is with you."

How can any thinking perſon read this prophecy, and doubt that there will be a time when all nations aſſemble at Jeruſalem to worſhip the king, the Lord of hoſts? It is particularly mentioned that the inhabitants of *many cities* ſhall go to pray before the Lord; that many people and ſtrong nations ſhall ſeek the Lord *in* Jeruſalem; and that men out of all languages ſhall even take hold of the ſkirt of the Jew, ſaying, we will go with you, for we have heard that God is with you. To ſpiritualize this, or make it mean what it does not ſay, is folly in the extreme.

It may be ſaid by ſome, that though theſe prophecies ſpeak of a general gathering of all nations in Jeruſalem; yet they do not mention that they ſhall meet from year to year. True, theſe places do not; but there is one that does, Zechariah xiv. 16, "And it ſhall come to paſs, that every one that is left, of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the king, the Lord of hoſts, and to keep the feaſt of tabernacles."

In the firſt part of this chapter, we are told of the great army gathered out of all nations, to fight againſt Jeruſalem, and how the Lord Jeſus will cut them off when his feet ſtand on the mount of Olives. We are alſo told of the plague that ſhall be on man and beaſt. See verſe 2, 3, 4, 12, 15. All this is to take place when Chriſt comes to reign upon the earth. By reading the 16th verſe, it is plain that a great part of the nations will be cut off in this dreadful battle. In this verſe we are told in plain words, that thoſe who are left of the nations that were deſtroyed ſhall go up from year to year to Jeruſalem, to worſhip that Lord (who cut off their relations when they went to make war with the Jews in the land of Canaan;) and to keep the feaſt of tabernacles. If this place does not mean as it ſays, the prophecies are an impoſition.

The judgments which will come on the nations, which ſhall refuſe to go up to Jeruſalem, from year to year, prove that ſuch a time will come when all nations will really meet from year to year in Jeruſalem. It is ſaid that the nation that ſhall refuſe to go up, ſhall be deprived of rain, which will certainly cauſe a famine. See verſe 17, "And it ſhall be, that whoſo will not come up of all the families of the earth, unto Jeruſalem to worſhip the king, the Lord of hoſts, even upon them ſhall be no rain."

This verſe ſhows that ſuch a meeting is really meant, as is ſtated in verſe 16. Though this would be a great judgment on the nations in general; yet this would be no puniſhment on the inhabitants of Egypt, for they do not depend on the rain, (for they have none) but on the

river Nile, which annually overflows its banks, by which the earth is watered. This circumstance is particularly noticed by the prophet, as it respects the Egyptians. Verse 18, 19, "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles." If scripture declarations are any proof of these great annual meetings, I am sure that these must be sufficient to convince every candid enquirer after truth.

Many people when they hear of such things as these, object against them because they do not see how they can be accomplished; but remember he that has said, will do it, and he that has promised, will perform. Whoever looks upon the maps of the world, and views the situation of Jerusalem, may soon be convinced that it is possible for people to meet at Jerusalem from all parts of the world where men live; for Jerusalem is situated in the midst of the nations round about. Ezekiel v. 5, "Thus saith the Lord, this is Jerusalem; I have set it in the midst of the nations and countries that are round about her." According to the maps, there is a communication from every part of the world. The Mediterranean sea is the western boundary of the land of Canaan, and on the opposite side is the red sea, which is an arm of the western ocean, and the surrounding oceans seem almost to meet at Jerusalem, and this tells us how easily all nations by sea and land may meet at Jerusalem, when the Lord Jesus reigns there as king over the whole earth.

Many things more might be said; but, this I think is sufficient to convince the reader of the fact stated in the first proposition, viz. that when Christ reigns on the earth a thousand years, all nations will meet there from year to year, during one thousand years.

"O glorious hour, O blessed day;
What a large victory shall ensue,
And converts who thy grace obey,
Exceed the drops of morning dew."

I now proceed to the second particular, viz; 2. *The design of this meeting, or what it is for.*

Such a meeting as this, must be for something of great importance to those who meet, and to those on whose account they meet.

There are several things which will be of importance, to those who meet, and to others who do not attend the great yearly meeting at Jerusalem.

1. The first thing of importance, in going up to Jerusalem from year to year, will be to see the city, Jerusalem, when it is rebuilt, and the holy house which shall be built in the city.

Where is the Jew or Gentile who would not now wish to see Jerusalem, though almost in ruins? How would a believer in Jesus be gratified to see the place where his Lord was crucified, and where he lay in the new tomb, which is now shewn to travellers? But to see the city when it is rebuilt, and the holy house far exceeding that built by Solomon, how delightful must the sight be! Each one at this sight must say, "Beautiful for situation, the joy of the whole earth is mount Zion; on the sides of the north, the city of the great King; God is known in her palaces for a refuge."

At that time when the nations are gathered, it will be said by them,—"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it forever. We have thought of thy loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness."

It is impossible to describe the pleasure this city and temple must afford all the friends of Christ, when they see the city they have so often heard of, especially when in addition to all this, they shall see the king in his beauty.—

2. Another thing to be attended to, in going to this great yearly meeting, will be to see the raised saints, who will then be with Christ in Jerusalem; the apostles being twelve kings, on twelve thrones, judging the twelve

tribes of Israel. What a sight will this be, when they shall come from the east, west, north and south, and set down with Abraham, Isaac, and Jacob in the kingdom, with all the prophets, and all that were beheaded for the word of God and the testimony of Jesus, when they shall reign with him a THOUSAND YEARS!

3. Another thing peculiar to this yearly meeting will be, to meet their brethren from every part of the world, to hear and know the general state of the kingdom which will then fill the whole earth.

An annual meeting now, of brethren who meet from a few miles distance, affords great joy, when they meet in love; but what is all this to a meeting of brethren from all nations under heaven, whose hearts are filled with love to Christ, and all his subjects! The very thought of such a meeting affords joy; but, O! the joy such a meeting must afford to all who are favoured with the privilege of standing within the gates of Jerusalem in that day!

4. Another thing peculiar to that great meeting, will be to see the King who will then reign over all the earth. There is no doubt in my mind, but that they will see the accomplishment of what is written in Isaiah xxxiij. 17, 19, 20, 21, 22, 24—"Thine eyes shall see the king in his beauty. They shall behold the land that is very far off; thou shalt not see a fierce people, a people of a deeper speech that thou canst not perceive; of a stammering tongue that thou canst not understand. Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby; for the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquities."

How glorious must that day be when the king of glory shall be seen by all nations, in Jerusalem, which shall then be a quiet habitation; where no barbarian is seen; but all speaking one language, and that language a pure one. Paint to yourselves the joy which people receive on any public day, when their deliverer, or commander is present; and they stand approved in his sight. What a rapture were the people in, when in the city-hall at New-York, George Washington was placed in the Presidential Chair; and what shouts rent the air, when Mr. Livingston, in the most feeling manner pronounced these words—"LONG LIVE GEORGE WASHINGTON."

What joy fills the mind of every friend, when he beholds the king on his coronation day! But what are all these things compared to that time when not a few of one nation, are rejoicing at the sight of a mortal king; but when thousands of all nations under heaven, shall at the sight of the king eternal, immortal, join their shouts of praise to him that was dead and is alive and lives forever! How must every heart leap for joy to see him, who by his scars is known to be the same who suffered without the gates of Jerusalem many years ago? Especially when they know that he has loved them, and washed them from their sins in his own blood, and made them kings and priests, that they may reign with him on the earth.

5. Another thing which will call them to go up to Jerusalem from year to year is, to learn of the king, and to receive his law, to communicate it to others through all the earth.

This is particularly mentioned by the prophets, who speak of this glorious event. Isaiah ii. 3, "And many people shall go and say, come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." It is here particularly noticed, that many people shall go up to Jerusalem, and that they shall go to be taught the way

of the LORD, that they may learn to walk in his way; and it is mentioned, that the law shall go from Zion and the word of the Lord from Jerusalem.

To prove that this verse refers to the time of Christ's reign on the earth, we have only to read the next verse, where he is mentioned as the judge among the nations; causing war to cease throughout all the earth. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

When all submit to Christ; they will submit to the "PRINCE OF PEACE," who speaks peace to the heathen; WAR, will then cease to the ends of the earth, and all will love as brethren.

6. Another thing the nations will meet for; which is to keep the feast of TABERNACLES. This is mentioned in Zechariah xiv. 16, "And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of TABERNACLES."

In former days, the Jews kept the passover in booths seven days; but the feast in the thousand years, will be kept in tabernacles, or tents; for the people will be so numerous, that they cannot be accommodated any other way. At that time, will that prophecy be fulfilled, in Zechariah viii. 19, "Thus saith the LORD of hosts, the fast of the fourth month, the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah, joy and gladness, and cheerful feasts, therefore love the truth and peace." That this prophecy refers ro this annual feast of tabernacles, is plain from what follows in the next verses, where it is mentioned that people and nations shall go to seek the Lord of hosts at Jerusalem, and to pray before him.

These things are sufficient to ascertain the facts concerning the business to be done when all nations meet at Jerusalem, to worship the king, the Lord of hosts, and

to feast on his bounty, see their brethren, and sing praises to him who was dead, and is alive, and lives forevermore, Amen.

This is but a small account of that meeting of all nations; but this I think must convince every believer in Christ, that such a glorious time will come; and O the importance of being diligent to be found of him without spot, and blameless, that when he shall appear, we may appear with him in glory.

7. Another thing peculiar to this meeting will be, to see the union and harmony which will then take place among all nations in respect to one language which all nations will then speak.

When at the day of Pentecost every nation heard in their own tongue, wherein they were born, the wonderful works of God; while the apostles spake as the spirit gave them utterance, it was a matter of amazement; but what was that to the day when all nations speak one language, when no one shall speak in an unknown tongue; when one shall not be a Barbarian to another?

It is plain from the scriptures, that there was a time when all people on earth spake one language, until God confounded their language, and it is certain that he who confounded the language, can at his pleasure return unto the people a pure language. The account of the people of the earth as to language, when they begun to build the tower of Babel, is worthy of our notice; Genesis xi. 6, 7, 8, 9, "And the LORD said, behold the people are one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence, upon the face of the earth; and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth, and from thence did the LORD scatter them abroad upon the face of all the earth."

Every perſon who reads this, and believes the ſcriptures, may ſee the origin of ſo many languages now in the world. The Lord did it to reſtrain men from an evil purpoſe which they had imagined.

He who did this has promiſed, that he will return unto the people a pure language, ſo that they may call on the LORD with one conſent, and with one mind and one mouth glorify God. This is mentioned in Zephaniah iii. 9, "For then will I turn unto the people a pure language, that they may all call on the name of the LORD to ſerve him with one conſent." This is ſpoken particularly of the Jews, when they ſhall have a name and a praiſe among all people of the earth. See verſe 20.

It may be ſaid by ſome, that this only mentions that a pure language is promiſed to the Jews, and that there is no intimation in this verſe of all nations ſpeaking one language. True, there is not; but when Iſaiah mentions the reſidence of the king of glory among the Jews in Zion, he tells them they ſhall not ſee a people which they cannot underſtand; if they underſtand each other, they will certainly all ſpeak one language. See Iſaiah xxxiii. 19, "Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive, of a ſtammering tongue that thou canſt not underſtand." I think this paſſage, compared with the other, plainly ſhews that all nations will at that day ſpeak one language, and in this way how eaſy it will be to increaſe knowledge throughout all the earth. How will the pleaſure of going up to Jeruſalem be increaſed, while they conſider that all will ſpeak the ſame thing in the ſame language.

It is impoſſible for us to deſcribe the glory of that time, when for one thouſand years all nations, kindred, and tongues, ſhall join with one heart, one voice, and one language in praiſes to the ſecond Adam, the king of all the earth, when he ſhall "be great unto the ends of the earth," Micah v. 4.

3. *I am to notice the reſpect which will be ſhewn the Jews by other nations, when they meet with the Jews in their land from year to year.*

Allowing that such a thing should take place, that all nations shall unite with the Jews under the government of their Messiah, and all own him their common Lord, we must suppose that the other nations will look to the descendants of Abraham as their superiors on many accounts, and that they will call them the seed of the blessed of the Lord, and their offspring with them.

That the Israelites will be greatly respected by other nations at that time, is plain from the scriptures of truth.

The prophet Isaiah mentions that the posterity of those who had formerly afflicted the Jews, should come and bend to them, and bow before them as their superiors. See Isaiah lx. 14, "The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the *Lord*, the Zion of the holy one of Israel." Chap. lxi. 5, 6, 9, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine dressers; but ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the *Lord* hath blessed."

What a beautiful description is here given of the manner in which the Jews will be treated by other nations when they are converted to God! Here it is declared, that strangers shall feed their flocks, be their plowmen, and vine dressers; and that the Jews shall be called priests and ministers of God, that they shall eat of the riches of the Gentiles, and that they shall be known among the Gentiles, and every where be acknowledged as the people whom the Lord hath blessed in a peculiar manner, above all nations on the earth.

Jeremiah has spoken upon this subject in the most striking terms. Jer. xxxiii. 7, 8, 9, "And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first; and I will cleanse

them from all their iniquity, whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me. And it ſhall be to me a name of joy, a praiſe, and an honor, before all the nations of the earth, which ſhall hear all the good I do unto them; and they ſhall fear and tremble for all the goodneſs, and for all the proſperity, that I procure unto it. Theſe verſes need no comment; they ſpeak for themſelves.

Almoſt the whole of the fifth chapter of Micah ſpeaks of the manner in which the Jews ſhall be conſidered by other nations, when Chriſt is king among them. The ſecond verſe mentions the birth of Chriſt. In verſe third, it is mentioned, that the Jews ſhall be given up until the whole of the twelve tribes return; verſe four, that then Chriſt ſhall feed them in the ſtrength of the Lord; and at that time, which means the thouſand years, it is ſaid, verſe 7, 8, 9, "And the remnant of Jacob ſhall be in the midſt of many people as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men. And the remnant of Jacob ſhall be among the Gentiles, in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep; who if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off." This chapter, and eſpecially theſe three verſes, give us an idea of the ſtate of the Jews in that day, which exceeds all that ever has yet come on them ſince they were a nation. To their friends they are to be as the dew and rain, theſe things men cannot be happy without. To their enemies they are to be like a lion among the beaſts of the foreſt, who is king among them, and like a young lion among flocks, who if he riſe up againſt them, there is none to deliver.

I will mention what two other prophets have ſaid concerning the honorable ſtate the Jews ſhall be in in the view of other nations; theſe are Zephaniah and Zechariah. The firſt ſays, chap. iii. 20, "At that time will

I bring you again, even in the time that I gather you; for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD." Zechariah viii. 13, "And it ſhall come to paſs, that as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing, fear not, but let your hands be ſtrong.

Both of theſe prophets ſpeak of the return of the Jews from their captivity in the ſame chapters where they mention the name the Jews ſhall have among the nations, in the thouſand years of Chriſt's reign among them.

To look over that happy period which ſhall laſt one thouſand years on earth, affords peculiar joy to me in the preſent ſtate, having a hope through grace, that I ſhall attain to the reſurrection of the dead; to have a part in the firſt reſurrection, which will be one thouſand years before the reſt of the dead are raiſed. If the belief of this glorious ſubject affords ſo much pleaſure, what muſt be the joy of thoſe who live and reign with Chriſt at that time? More will be done at that time than we can now aſk or think.

At the firſt view of this glorious ſubject, we are ready to ſay, why is it limited to one thouſand years? Why does it not continue forever? This muſt end that a more glorious ſtate may commence, never to end. After all this glory, ſatan will be let looſe to deceive the nations of the earth before the laſt judgment, and the utter deſtruction of the wicked in the lake of fire; which will put an end to ſin in this world, and make way for the new heavens and earth, wherein dwelleth righteouſneſs, which we, according to his promiſe, look for. All theſe things will be attended to in their order.

SERMON XIII.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

NOTWITHSTANDING the glory of the thouſand years, when Chriſt will be king over all the earth; when all nations ſhall meet at Jeruſalem from year to year, to worſhip the king, the Lord of hoſts; yet it muſt have an end, and will cloſe; and awful ſcenes will follow it; by which the way will be prepared for the eternal overthrow of all the wicked, and to bring all the followers of the Lamb, to behold his glory in the new Jeruſalem, world without end.

This is particularly mentioned in the ſame chapter where the reſurrection of the juſt is mentioned, and the reign of Chriſt on earth for one thouſand years. Rev. xx. 7, 8, 9, "And when the thouſand years are expired, Satan ſhall be looſed out of his priſon, and ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle; the number of whom is as the ſand of the ſea. And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city, and fire came down from God out of heaven, and devoured them."

Here are ſeveral important particulars worthy of our notice;

1. *The thouſand years are to expire....2. Satan will be looſed out of his priſon....3. He will deceive the nations all over the earth, and gather them together to battle....4. They will compaſs the camp of the ſaints, and the beloved city....5. A fire*

from heaven will devour them all... 6. Satan will be caſt into the lake of fire, and there be reſerved until the laſt judgment.

I ſhall make a few remarks on the above particulars.

1. *The thouſand years of Chriſt's reign on the earth will end.*

When we look over this glorious ſtate of the nations for one thouſand years, and view their glory under the MESSIAH, when Jew and Gentile ſhall all unite in love, when wars ſhall ceaſe to the ends of the earth; when all nations being of one language, ſhall meet at Jeruſalem from year to year, to pay their homage to their king, and to be taught his ways; at firſt thought we cry out, "O that this ſtate might continue forever!" But whoever reads and believes what is to follow all this, when the new heaven and earth are created; will ſee why this glorious ſtate muſt expire. The day the Apoſtles ſaw was glorious beyond what ever had been ſince the world began, when the churches had reſt, and were of one heart, one mind, one ſoul, and one judgment. Who would have thought that there would ever be any to fall from that truth which made all free, who knew it? Yet the apoſtles aſſured their brethren, there would be a falling away from their order which was to them ſo pleaſing. As many after the apoſtles fell from their own ſtedfaſtneſs, being led away by the error of the wicked, ſo it will be after the thouſand years are expired.

How can I leave the delights of the thouſand years, to attend to a ſubject, where rebellion, terror and deſtruction are its conſequences? But theſe things follow after this glory; I muſt wade through it to higher, greater, and more laſting glory, which ſhall never end.

2. *At the cloſe of the thouſand years Satan will be looſed out of his priſon, to deceive the nations.*

During the time of Chriſt's reign on earth, before the day of judgment, Satan who walks about like a roaring lion, will be bound a thouſand years; this is recorded. Revelations xx. 2, 3, "And he laid hold on the dragon, that old ſerpent, which is the devil, and ſatan, and bound him a thouſand years and caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him

that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled; and after that he muſt be looſed a little ſeaſon."

It is knowledge and obedience to God among men, which prevents being deceived by ſatan, ſo long as men are the children of light, ſatan is bound by that light, & that wicked one toucheth them not. Thoſe who have known the way of righteouſneſs and then rebel, or turn from the holy commandment, are ſuch as ſatan leads captive at his will.

When ſatan is looſed out of his priſon, or not prevented from deceiving the nations; what an amazing change will take place in the world! O how different from that when all obeyed the Prince of Peace.

3. *He will deceive the nations all over the earth, and gather them together to battle.*

At the firſt view of this particular, we are led to aſk how it is poſſible for the nations who are under the government of the glorious Meſſiah to be deceived by ſatan, to that degree that they ſhall engage in a war againſt him?

Thoſe who are the moſt ignorant of ſatan's devices, are the moſt eaſily deceived by him. This was the caſe with EVE; ſhe had never known any thing but righteouſneſs, and when the temptation came, "Ye ſhall be as Gods," ſhe thinking it would be ſo, immediately tranſgreſſed the law of heaven, which ſtood exactly oppoſite to the temptation. By this we may ſee how one or many under a righteous government may be deceived and become rebels. It is likely to me that when ſatan is looſed, he will put it into the hearts of the nations, that if they rebel againſt the Meſſiah, they will be raiſed higher, than they are in obedience to him; this will lead to a war againſt the lamb.

Some one may aſk, where all theſe enemies who are deceived will be found, if in the thouſand years all people on earth are righteous? Obſerve, this deception is to take place after the thouſand years are finiſhed. Allowing that at the end of the thouſand years all people are righteous; and from that day all who are born ſhould

rebel, how long would it be before rebellion would become general throughout the earth? Not many years. Thoſe who will be deceived will be the deſcendants of thoſe who obeyed Chriſt in the thouſand years. I do not mean the raiſed or changed ſaints, but thoſe who were converted to Chriſt with their poſterity after the great army is deſtroyed when his feet ſtand on the mount of Olives.

Suppoſing that at this time all people who are come to years of underſtanding on the earth, were ſaints, and, from this time none ſhould be converted to God for fifty years; how many would there be to follow after righteouſneſs? ſurely not many. Would there be faith found on earth? In this way it is eaſy to find the enemies of the Lord in a ſhort time after ſatan is looſed for a little ſeaſon.

What an awful deception muſt people be in to think of a victory over the Prince of Peace! it is mentioned, that the nations will be ſtirred up to fight againſt the king of glory, thinking to overcome him. Mention is made of Gog and Magog, in this army. This is not the ſame mentioned in Ezekiel; though ſome of the ſame nation may compoſe this great army. The army under Gog, mentioned in Ezekiel, will be gathered before the thouſand years; this *Gog* and *Magog* will be after the thouſand years. Every perſon by comparing the account in Ezekiel xxxviii. and xxxix. will ſee that there is a great difference in the two armies under the ſame name. In Ezekiel, the army is mentioned as coming to take ſpoil, that they ſhould die there and ſome ſhould be buried in a place called Hamon-Gog, while part of the army ſhould be devoured by beaſts and birds. The army mentioned in Revelations xx. is ſaid to come up on the breadth of the earth, and inſtead of being buried or eaten by beaſt's, it is ſaid, fire ſhall come down from heaven and devour them.

4. *It is ſaid they ſhall compaſs the camp of the ſaints and the beloved city.*

This army deceived by ſatan, will be the largeſt army that ever was on the earth. This will be the laſt battle

on this earth; after this all things will be subdued to Christ. We are told that the number is as the sand of the sea. O what an innumerable multitude will engage against him who will overcome them all. The camp of the saints, and the beloved city which they will surround, I understand to be Jerusalem, where Christ and the raised and changed saints are to dwell in the thousand years.

It appears from this account, that their design will be to overcome the king and his subjects, to take the beloved city, and make it their capital to be under the Prince of this world, instead of the Prince of Peace. But oh the awful consequences of this gathering around the beloved city, which is,

5. *A fire from heaven shall devour them.*

When the army will be gathered against Jerusalem, at the time Christ comes to reign on the earth, the army will be destroyed, by the plague, by fire, and sword; and many places will be filled with their dead bodies; but this will be more terrible than that, for at the time when they will think that victory is on their side, in an instant a fire from heaven will devour them all. O what an awful slaughter will there be among the poor wretches, when millions in a moment will be burnt up like the inhabitants of Sodom and the cities round about. This slaughter will exceed all that ever will take place before that time.

6. Satan will then be cast into a state of confinement and torment until the day of judgment, when he and his subjects will be destroyed, and rebellion cease throughout the world forever.

How awfully solemn this subject must appear to those who believe the prophecies!

According to the prophecy concerning satan's being loosed to deceive the nations, there are some awful, as well as glorious things to take place before the last judgment. If these are so terrible, what will that be, when all nations shall be gathered before the son of man, to hear him say, come ye blessed, or depart ye cursed.

According to the order of things as ſtated in theſe ſermons, one thing ſtands in connection with another, and from the propriety of one thing, we are led to the propriety of the next thing that follows.

The reſettling of the Jews in the land of Canaan, leads on to the gathering of the great army to take their goods; this leads on to the coming of Chriſt to relieve them; this leads on to their ſubmitting to him, and to other nations following their example, thus all nations are to call him bleſſed. This will lead on to the glory of the thouſand years, that again leads on to the grand rebellion among thoſe who are deceived by ſatan; and their rebellion will lead on to their overthrow; and this laſt army being overthrown, will prepare the way for the general reſurrection and laſt judgment; this prepares the way for the deſtruction of the wicked, in the lake of fire, the new heavens and earth, the new Jeruſalem, and the eternally bleſſed ſtate of all who are faithful unto death; theſe ſhall receive a crown of life.

In the next ſermon I ſhall deſcribe the laſt judgment which will follow the deſtruction of the great army we have been ſpeaking of.

O that we may be prepared to ſtand in that day, before the ſon of man!

SERMON XIV.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY." &c.

THE next great and important thing which will take place, after ſatan's army is devoured by fire, and he reſerved in chains, is the laſt judgment. This will be proved and deſcribed in the following pages.

THAT the general judgment, reſurrection of all the dead, and deſtruction of the wicked in the lake of fire, will follow after the overthrow of the army of the nations deceived by ſatan, is plain from what follows, in the ſame chapter. Rev. xx. 11, 12, 13, 14, 15, "And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and heaven fled away; and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened; and another book was opened, which is *the book* of life; and the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works; and death and hell were caſt into the lake of fire; this is the ſecond death. And whoſoever was not found written in the book of life, was caſt into the lake of fire."

In theſe verſes are four particulars to be noticed; 1. *The laſt judgment....2. The reſurrection of all that are in their graves, and what they will be raiſed for....3. The lake of fire into which the wicked will be caſt....4. The ſecond death which all the wicked will die in the lake of fire.*

1. *The laſt judgment.*

That there will be a day of judgment, when every man will be rewarded according to his works, is abundantly evident from the ſcriptures of truth, and from the teſtimony of the Holy Ghoſt which reproves the world of judgment.

The day of judgment means a time when a righteous ſentence will be paſſed upon all men according to their works. This is called "*eternal Judgment*," becauſe there will be nothing more of the kind forever.

I ſhall now poceed, 1. *To prove that there will be a day of judgment after the great army is devoured by fire.*

This is a matter revealed by the God of heaven, who revealeth ſecrets, and is not found out by human reaſon. It being revealed, we may ſee that it is reaſonable. Becauſe this day revealed in the ſcripture is reaſonable, Paul in the preſence of Felix, "Reaſoned of righteouſneſs, temperance, and JUDGMENT to come.

What we know concerning the laſt judgment, is recorded in the ſcriptures, and taught to men by the Holy Ghoſt.

This judgment is mentioned in Job xix. 29, "Be ye afraid of the ſword; for wrath bringeth the puniſhment of the ſword, that ye may know there is a JUDGMENT. Pſalm i. 5, "Therefore the ungodly ſhall not ſtand in the JUDGMENT, nor ſinners in the congregation of the righteous."

Solomon ſpake particularly of the laſt Judgment, and warned the youth and others of it; Eccleſiaſtes xi. 9, "But know thou, that for all theſe things, God will bring thee into JUDGMENT." Chap. xii. 14, "For God will bring every work into JUDGMENT, with every ſecret thing, whither it be good or whither it be evil."

This day is particularly mentioned by Chriſt and the apoſtles. Matth. x. 15, "Verily I ſay unto you, it ſhall be more tolerable for the land of Sodom and Gomorrah in the day of JUDGMENT, than for that city." Chap. xi. 22, "But I ſay unto you, that it ſhall be more tolerable for Tyre and Sidon at the day of JUDGMENT, than for you." Chapter xii. 36, "But I ſay unto you, that eve-

ry idle word that men shall speak, they shall give an account thereof at the day of judgment. 2 Peter ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of JUDGMENT to be punished. 1 John iv. 17, "Herein is our love made perfect, that we may have boldness in the day of JUDGMENT; because as he is, so are we in this world."

These places of scripture are so many united testimonies, proving that there will hereafter be a day of judgment. Those who spake of this day were infallible witnesses, all uniting to declare the truth of that solemn day.

Where is the wretch so bold as to declare that David, Solomon, Daniel, and others, were not men of truth? Who will say that Jesus Christ, and the apostles were a company of liars? Woe to him who makes God a liar, by rejecting the testimony of his Son!

This day spoken of in the scriptures of truth, is not left as a piece of history to be believed or not; the truth of it is brought home to every man's conscience by the holy ghost; and men cannot get rid of the evidence given them by the spirit of truth. Christ says, John xvi. 8, speaking of the holy ghost; "And when he is come, he will reprove the world of sin, of righteousness, and of JUDGMENT."

To reprove, is to charge a person with a fault which he knows he is guilty of. The spirit reproves the whole world. The reason why they are reproved is, because they are enlightened. Paul says, Eph. v. 13, "But all things that are reproved, are made manifest by the light; for whatsoever doth make manifest is light." Christ says, John viii. 12, "I am the light of the world." John says, speaking of Christ, John i. 9, "That was the true light which lighteth every man that cometh into the world." This verse shews why it is that all men are reproved of a JUDGMENT; it is because they are assured of a judgment to come. This is plain from what Paul told the Athenians; Acts xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness, by that MAN, whom he hath ordained;

whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Paul declares that God has given assurance unto all men, of the day of JUDGMENT. This is mentioned by Paul. Rom. i. 19, "Because that which may be known of God is manifest in them, for God hath shewed it unto them."

This manifestation Felix had when Paul preached before him. Acts xxiv. 25, "And as he reasoned of righteousness, temperance, and JUDGMENT to come, Felix trembled and answered, go thy way for this time; when I have a convenient season, I will call for thee." When Paul reasoned of this JUDGMENT to come, there was such an evidence in the mind of Felix, that what he said was true, that he trembled, while thinking of the awful day before him. The fact is, the holy ghost brought the evidence of that day home to his soul in such a manner, that the only thing left him was, to send Paul away that he might not hear any more of that truth so troublesome to the wicked; "God will bring every work into JUDGMENT with every secret thing, whether it be good, or whether it be evil."

I do not think that every person knows so much as to say, there will be a day of judgment; (unless he has read it in the scriptures) but all nations are so far enlightened as to know that they are sinners, and that as sinners they must be pardoned or punished; in this way all men are assured of the judgment to come. Though all men are enlightened; yet it is not to that degree as to comprehend every thing which they have some knowledge of. John says, chap. i. 5, "And the light shineth in darkness, and the darkness comprehended it not."

When Paul reasoned of JUDGMENT, it was of that which is recorded in the scriptures. The reason of this JUDGMENT will appear in the following manner; Does God govern the world? Certainly, he who made the world governs it. Is God a righteous governor? He surely is. What is the character of a righteous governor? He rewards the righteous and punishes the wicked. Are the righteous rewarded and the wicked punished in

this world? They are not. If God the righteous governor, rewards the righteous and punishes the wicked; and the righteous are not rewarded, nor the wicked punished in this world, how does it appear that God is righteous? There is no way to prove it but this, (viz.;) that there will be a day when God will reward the righteous and punish the wicked; this brings us to see the meaning of the scriptures which says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

2. Having proved from the scriptures that there will be a future judgment, I now proceed to speak of the judge who will decide every thing brought before him, when all nations are gathered before him. Jesus Christ is now appointed the judge to act at that great and solemn day. How suitable is he for such a work! Having suffered on earth, died on earth, and having reigned in righteousness on the earth one thousand years, and in righteousness having made war and overcome his foes; it is altogether wise that he should be the judge of the quick and the dead.

The scriptures in several places, mention Christ as the judge. Acts x. 42, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the JUDGE of quick and dead." 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day." These two verses speak of Christ as the judge of quick and dead, and the righteous judge. Many places declare that he will judge the world. Psalm xcvi. 13, "For he cometh to JUDGE the earth; he shall judge the world with righteousness, and the people with his truth." Acts xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Rom. ii. 16, "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." 2 Tim.

iv. 1, "I charge thee, therefore, before God, and the Lord Jesus, who shall judge the quick and the dead at his appearing, and kingdom." 1 Pet. iv. 5, "Who shall give account to him that is ready to judge the quick and the dead."

How plain and solemn are these declarations concerning the Lord Jesus as the judge, who in that day will judge every man according to his works!

3. The scriptures mention the judgment seat of Christ, where he will set to judge the world when all nations are gathered before him. In many parts of the world the judgment seat where men set to judge, were very splendid. Here the judge not only displayed his judgment; but his power to judge. Christ's judgment seat is mentioned, Rom. xiv. 10, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the JUDGMENT SEAT of Christ." 2 Cor. v. 5, "For we must all appear before the JUDGMENT SEAT OF CHRIST."

It appears to me that this judgment seat will be a CLOUD in the air. When Christ comes to reign on the earth a thousand years, he will first appear on a cloud, and be seen over Jerusalem. And when he shall judge the world at the last day, it will be in the air.

I think that Christ will be on the earth after the thousand years, until the last judgment, and that at the judgment he will rise into the air, and there call all nations before him. Whether it will be so or not, it is certain that he will be on a cloud to judge the world. It is said, Rev. xiv. 14, "And I looked, and beheld a white CLOUD, and upon the cloud sat one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle." This Son of man sat on a cloud in harvest time; "the harvest is the end of the world." Christ says, Matth. xxvi. 64, "Hereafter shall ye see the Son of man coming in the CLOUDS of heaven, with power and great glory."

Having proved the judgment to come, described the Judge, and his judgment seat, I now proceed;

2. To speak of the resurrection of all the dead, and what they will be raised for.—All who are raised when Christ comes to reign on the earth, will live forever, and all who are changed at his second coming, will be in the same situation, equal to the angels. These share in the first resurrection.

At the day of judgment, there will be many saints in their graves, who lived and died in the thousand years of Christ's reign upon earth, for though those who obey the Saviour, will live long under his reign, yet they will live mortal, and many will die, and many will be alive at the judgment day, who will be changed, but at the last day all in their graves will be raised, and all the righteous will be changed. This is plain from Rev. xx. 12, 13, "And I saw the dead small and great, stand before God. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." These verses prove that not only all in their graves will be raised, but that hell will give up the dead which are in it. This appears to me a general gathering of men and devils.

Jesus Christ has given us a solemn account of this general resurrection of all that are in their graves at the last day. John v. 28, 29, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These verses prove that all in their graves and in the sea, will be called before the judge.

In another place Christ has told us, that all nations will be gathered before him; and it appears from what he has said, that they will be gathered in a promiscuous assembly, before the judge in the air, where Christ and those saints are who had part in the first resurrection. After they are gathered before the judgment seat, the judge will separate the righteous from the wicked, and the whole of Adam's family will appear in two companies; one on the right hand of the judge, and the

ther on his left; to be judged according to their works. This is recorded in Matth. xxv. 31, 32, 33, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he set upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." This subject is mentioned in chap. xiii. 49, "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just." Psalm i. 5, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." What an awful solemnity must this cause in every mind! when they shall see the judge, whose power calls them from their graves, dividing for the last time the whole family of Adam, to be united no more forever!!

As it is plain that all will be raised at the last day, what will they be raised for? To be judged, according to the deeds done in the body; which is to have a sentence passed on them. We are told that the people were judged out of the books, which were opened before the judge.

These books I understand to be,—First, the works of God, and the manifestations of God to men in his works. Second, The law given by Moses.—Third, The gospel of Christ.

In all these books God has manifested himself. And he has manifested himself the same in creation as in the law of Moses; and the same in that law, as in the gospel of Christ. Many think that creation shews us one God, the law another, and the gospel, a God different from either; but it is not so.

1. All creation shews a God great in goodness, wisdom, and power. This Paul mentions, Acts xiv. 17, "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." This makes creation a plain book.

This subject is beautifully explained in Rom. i. 18, 19, 20, 21, "For the wrath of God is revealed from heaven

againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs; becauſe that which may be known of God is manifeſt in them; for God hath ſhewed it unto them. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made *even* his eternal power and godhead; ſo that they are without excuſe; becauſe that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkened; profeſſing themſelves to be wiſe, they became fools." According to this account creation is a plain open book, and in this book God daily teaches righteouſneſs to men, "Day unto day uttereth ſpeech, and night unto night ſheweth knowledge."

Thoſe who ſin againſt what they read in this book, are ſuch as Paul ſays, ſin without law, and are to be judged according to the goſpel at the laſt day. Rom. ii. 12, 16, "For as many as have ſinned without law, ſhall alſo periſh without law, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my goſpel."

2. The law of Moſes is another book, out of which thoſe will be judged who have it. This proclaims the Lord God gracious, and merciful, abundant in goodneſs and kindneſs, forgiving iniquity, tranſgreſſions and ſins, and will by no means clear the guilty.

3. The goſpel of Chriſt, where there is a greater manifeſtation of God, than in either of the other books mentioned, though not different from them. Life and immortality, one brought to light through the goſpel.

All nations have and do receive a manifeſtation of God in one or all theſe books, and they will at the laſt day be judged out of them according to what their conduct has been. All, excepting thoſe who had part in the firſt reſurrection, theſe are the ſaints that ſhall judge angels. At that day every man will give account for himſelf before the judge; there will be no witneſſes needed, for out of their own mouths will the wicked be condemned.

I do not think that any of the wicked will ever be puniſhed, until they ſee their ſentence juſt, and their damnation juſt. There will at that day be ſuch a manifeſtation of the righteous judgment of God made to the wicked, that every mouth will be ſtopped, while the whole world will become guilty before God. The world is to be judged in righteouſneſs; and this is always the caſe, when any perſon is judged according to his works.

I will here illuſtrate the ſubject by a circumſtance which once took place in England, to prove that the wicked being juded out of the books, will acknowledge their ſentence, "depart from me ye curſed," to be juſt.

The following is related by Mr. Fordyee, in his *Dialogues on Education*, as a real occurence which happened in a neighbouring ſtate, not many years ago.

"A Jeweler, a man of good character and conſiderable wealth, having occaſion in the way of his buſineſs, to travel at ſome diſtance from the place of his abode, took along with him a ſervant, in order to take care of his portmanteau. He had with him ſome of his beſt Jewels, and a large ſum of money, to which the ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watching his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead upon the ſpot; then riffled him of his Jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal.

With this booty he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known. There he begun to trade in a very low way at firſt, that his obſcurity might ſcreen him from obſervation; and in the courſe of a good many years he ſeemed to riſe, by the natural progreſs of buſineſs, into wealth and conſideration, ſo that his good fortune appeared at once the effect, and reward of induſtry and virtue. Of theſe he counterfeited the appearance ſo well, that he grew into great credit, married into a good family, and by laying out his hidden ſtore diſcretely, as he ſaw occaſion, and joining to all an univerſal affability, he was admitted to a ſhare of the

government of the town, and rose from one post to another, till at length he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as a governor and a judge; till one day as he sat on the bench with some of his brethren, a criminal was brought before him who was accused of murdering his master. The evidence came out full, the Jewry brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the president of the court, (which happened to be that day,) with great suspence. Meanwhile he appeared to be in unusual disorder and agitation of mind, and his colour changed often; at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar. "You see before you, (said he addressing himself to those who had sat on the bench with him) a striking instance of the just rewards of heaven, which this day, after 30 years concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his guilt, and of all its aggravations. Nor can I feel (said he) any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner.

We may easily suppose the amazement of all the assembly, and especially of his fellow judges. However, they proceeded, upon this confession, to pass sentence upon him, and he died, with all the marks of a penitent.

If a person, having a sense of his crime, would voluntarily confess a secret when he knew death would be the consequence of his confession, how much more likely it is that the wicked will voluntarily confess when they stand before the judge of all the earth!

All nations being gathered before Christ, and judged out of the books according to the deeds done in the body; those whose works prove that they were pardoned, and received into the family of Christ, and who by their good works proved their obedience to the king, will be

received into life eternal, and thoſe whoſe works proved them enemies to the King, will go away into everlaſting puniſhment, called the ſecond death.

All this was declared by the judge himſelf when on earth before, and is left on long record for us to read, and believe, that the day may not come upon us at unawares.

See Matth. xxv. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, "When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſet upon the throne of his glory; and before him wall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep form the goats. And he ſhall ſet the ſheep on his right hand; but the goats on the left. Then ſhall the king ſay unto them on his right hand, come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me.

Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungered, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked and clothed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the King ſhall anſwer, and ſay unto them, verily I ſay unto you, in as much as ye have done it unto one of the leaſt of my brethren, ye have done it unto me.

Then ſhall the King ſay alſo unto them on the left hand, depart from me, ye curſed unto everlaſting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked and ye clothed me not; ſick and in priſon, and ye viſited me not.

Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungered, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

Then ſhall he anſwer them, ſaying, verily I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal."

How clear, how poſitive, and how important is this ſentence, which will at the laſt day be pronounced on all who at that time are found enemies of the King of glory!

What is here called everlaſting fire, is in Rev. xx. called the lake of fire; this, with the ſecond death, I ſhall ſpeak upon in the following Sermons.—

The particulars treated upon in this Sermon, viz. the judgment, raiſing and judging the dead, call for the ſerious attention of every reader. Aſk yourſelves the all important queſtion; have I an evidence that it will be well with me in that great day? Give all diligence that you may be found of him in peace, ſo the appearing of the judge of all the earth will increaſe your joy. Amen.

SERMON XV.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

I shall now attend to the third particular mentioned in the Sermon before this....viz....The lake of fire into which the wicked will be cast after they are judged out of the books.

IT is said, Rev. xx. 14, 15, "And death and hell were cast into the lake of fire; this is the second death; and whosoever was not found written in the books of life, was cast into the lake of fire."

The lake of *fire*, *hell*, and the *earth on fire*, all mean one thing. In one place we are told that the wicked "shall have their part in the lake which burneth with fire and brimstone, which is the second death," Rev. xxi, 8, And that they shall be commanded into everlasting fire, prepared for the devil and his angels. In another place it is said, "The wicked shall be turned into hell, with all the nations that forget God." In another place it is said, "But the heavens and the earth, which are now by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men," 2 Peter iii. 7. If all these do not mean one thing, the scriptures are a contradiction and cannot be depended on. That this earth at the day of judgment, after the sentence is passed upon the wicked, will be set on fire, and they burnt up, is plain from the scriptures. 2 Peter iii. 7, 10, 11, 12, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and per-

dition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Here is a plain declaration that this whole globe shall at the day of judgment become a lake of fire, where the wicked will be destroyed without remedy.

How easily will the world be set on fire at the command of the Creator; what are all the burning mountains in different parts of the world, but for magazines reserved against that day. How easy is it for him who rained fire and brimstone on Sodom, to rain the same on the whole earth, and take away all the wicked, from off the earth, as he then consumed the inhabitants of Sodom and the cities round about.

As the wicked at the day of judgment are to be cast into hell, or the lake of fire; and as many appear very ignorant of what is called HELL, in the scriptures, I shall here describe, what is called hell among men, and what the scriptures call it.

There are four descriptions of hell, or four hells mentioned by men, and one mentioned in scripture.

1. *The Pagans' hell....2. The Mahometan's hell....3. The Papists' hell...,4. The Protestants' hell...,5. The scripture hell, or that which is mentioned in the bible.*

1. The hell which the Pagans, or idolatrous worshippers believe in.

It is described as a wide dark cave under ground. The passage to it, is a steep rocky descent first, then a gloomy grove, after that a lake called *Avernus*, from which arises such poisonous vapours, that if birds fly over it they are poisoned and die. At the entrance of

hell beyond the grove and lake, several monsters are placed who bring men to death and destruction. These are said to increase the inhabitants of hell. Their names are *Care, Sorrow, Disease, Old-age, Frights, Famine, Want, Labour, Sleep, Death, Sting of conscience, Force, Fraud, Strife,* and *War.*

At the side of the lake an old man named Charon, which signifies a ferry-man, stands in his boat, to carry the souls across the lake; on the shore the souls appear in flocks; those whose bodies were buried, go over when they die; the others wander about the shore an hundred years, and then are caried over. *Charon* is considered the god of that dreary coast. They all pay him a half-penny for carrying them across the lake Avernus.

The heathens say, there are four rivers which run through HELL. The river *Acheron;* this they say was the son of *Tera,* born in a cave, and because he could not endure the light, he run down into HELL, and was changed into a river of bitter water. The second river is called *Styx,* which is rather a lake than a river. This is said once to be the daughter of Oceanus. This is called the Stygian lake, by which the gods swear, and keep their oath. The third river is called Cocytus, and runs out of the Stygian lake; they say it *groans, laments,* imitates the howling of the damned, and increases the exclamations of the damned. There is another river called Plegethon, so called because it swells with waves of fire, and all its streams are flames. All these rivers they say the souls must pass over; then they come to the palace of *Pluto,* the god of HELL. They say the gate of Pluto is guarded by Cerebus, a dog with three heads, whose body is covered over with snakes instead of hair. He is considered the porter of HELL.

The heathens say that *Pluto,* the king of hell, was the son of Saturn;—that his father gave him this infernal dominion, because he invented buryings, and *funeral mourning,* and that he reigns over death as well as hell. They say he sits on his throne in the dark, holding a key instead of a sceptre, crowned with ebony. They

ſay he is called *Pluto*, which ſignifies wealth. The Greeks call him *Hades*; dark, gloomy, or melancholy; they call him *Ageſilaus*, becauſe he leads people to the infernal reigons. He is called Agelaſius, becauſe he was never known to laugh. He is called Summanus, that is, cheif of all the infernal deities.

It is ſaid that this king of hell has a queen, named *Proſerpine*, who enjoys the infernal dominion with him.

They tell of three old women in hell, called *the Fates*. They are called Fatum, fate. There are three, becauſe they order the *paſt*, *preſent*, and to *come*. They fix every thing, ſo that nothing can be altered to eternity. Their names are *Clotho*, *Lacheſis*, *Atropos*. To them is entruſted by *Pluto* the management of the fatal thread of life. *Clotho* gives us life, and brings us into the world; *Lacheſis*, determines what ſhall befal us here; and *Atropos* concludes our lives. In the heathen's *hell*, they ſay there are three furies. They are deſcribed as three virgins, who puniſh the wicked, torment the conſciences of ſecret offenders. In their hell, they have an inferior god called Nox; this god is repreſented as a ſkeleton with black wings. The name of one of the gods of hell is Somnus. This means ſleep; he is thought uſeful to men. They tell of three judges in hell, to judge the ſouls which come there. They mention thoſe who are condemned in hell. Some are giants, and ſome are kings. They are all doomed to eternal exiſtence in miſery. Phlegyus a king, burnt the temple of Apollo; he is condemned to remain in hell forever; a great ſtone is hung over his head, which he expects every moment to fall on him, and cruſh him to pieces. So he is to ſit eternally fearing that which will never come to paſs. Ixion, for his crime, was ſtruck down to hell with thunder, and tied faſt to a wheel which is to be eternally turning him round. Siſyphus, a robber, was condemned in hell, to roll a great ſtone to the top of a hill which ſlides down again juſt before he rolls it to the top. This is to be his eternal employment.

In the pagan hell, they had a place called the Elyſium. This place was conſidered in the infernal domin-

ion of *Pluto*. They ſuppoſe it abounds with all kinds of pleaſures and delights, and is called the *Elyſium*, becauſe the ſouls of the good reſort there, after they are looſed from the chains of the body, and have been purged from the light offences which they have committed in this world. The people believe that this place abounds with all the delights that the moſt pleaſant plains afford, having verdant fields, ſhady groves, and the moſt temperate air.

In the pagans' hell there is a river called *Lethe*, becauſe it cauſes fogetfulneſs. Of this water they drink to forget trouble or comfort which is paſt. This is a ſhort deſcription of what the idolatrous nations call hell. Every thinking perſon muſt be convinced that ſuch an hell as this is imagination; there is no ſuch thing. See Took's Pantheon, p. 219.

2. I am to deſcribe the hell, Mahomet has told of in his *Alcoran*.

The Alcoran ſpeaks of the laſt judgment, where the righteous and wicked will be judged according to their works. "The trial being over, and the aſſembly diſſolved, thoſe who are to be admitted into paradiſe, will take the right hand way; and thoſe who are deſtined to hell-fire, the left; but both of them muſt paſs the bridge, called in Arabic, *Al Sirat*, which is laid over the middle of hell, and is deſcribed to be finer than a hair, and ſharper than the edge of a ſword. The wicked will miſs their footing, and fall headlong into hell.

In the Koran, it is ſaid that hell has ſeven gates; the firſt, for the Muſſulmen; the ſecond, for Chriſtians; the third, for the Jews; the fourth, for the Sabians; the fifth, for the Magicians; the ſixth, for Pagans; the ſeventh, and worſt of all, for the hypocrites of all religions. The inhabitants of hell will ſuffer a variety of torments which will be of eternal duration, except with thoſe, who have embraced the true religion, who will be delivered thence, after they have expiated their crimes by their ſufferings." See Adams' view of Religions, p. 322.

3. The Roman Catholics' hell.

Their idea of hell is this; a place of eternal misery in fire; where the wicked who die out of the church will forever remain. They hold to a place of purgation by fire called *purgatory*; this was taken from the Pagans, and is the same thing with another name. Mosheim says, vol. II. p. 38. "The famous Pagan doctrine, concerning the *purification of departed souls, by means of a certain kind of fire*, was more amply explained and confirmed now than it had formerly been." In the tenth century, the people dreaded the fire of purgatory, more than they did the fire of hell; for they supposed that by being enriched with the prayers of the *clergy* when they were dying, they should certainly escape hell; but they were taught, that if they went to *purgatory* it was a matter of doubt whether they would ever be delivered from that dreadful place.

4. I am to describe the hell which those called Christians believe in.

The Pagans, Mahometans, and Papists hold to a hell which has a place to purify those who go into it, so that they may come out and be happy. There is but one denomination who call themselves Christians who hold to this part of paganism that I know of. Those are one sect of the Universalists. This they are indebted to the *Heathens* for. The different denominations called Christians, such as *Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Freewillers*, &c. all hold to a hell different from those which have been mentioned. They believe that there is a place of misery, that the souls of all who die in their sins will go there, until the day of judgment; that at the day of judgment, the bodies of the wicked will be raised immortal, and soul and body being united, will be cast into a fire which will burn them without consuming, and that without the least degree of ease or prospect of relief, they will exist eternally in this misery; that God will uphold them in existence, giving them a continued existence, to give them continual misery. Some of them say they will exist in this eternal misery, because they were not predistinated to life. That God made them to display his vindictive justice

in their eternal misery, and that he is a sovereign, and has a right to treat them in this manner. Some hold that the wicked will be placed in this awful situation, for not improving the abilities God gave them; and some because they lived and died in unbelief. This is but a short description of the hells different people believe in.

5. I am to describe the hell mentioned in the scriptures.

Whenever there are a variety of opinions concerning any matter, there is always some truth at the bottom. All these different notions concerning hell, is an evidence that there is something true about it; that truth is in the scriptures.

It appears from the scriptures, that by hell is meant a place of confinement and torment before the day of judgment, and after that, a place in which the soul and body will be destroyed.

1. It is described as a place of confinement, and torment. 2 Pet. ii. 4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment." In this place, hell is considered a place of confinement to the angels that sinned, where they are reserved unto the judgment of the great day. Peter conveys the same idea concerning the old world that sinned, as it respects their spirits. 1 Peter iii. 19, "By which also he went and preached to the spirits in prison." These spirits were not in prison when Christ by his spirit preached to them. They were preached to in the days of Noah. Ver. 20, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." This agrees with what is said in chap. iv. 6, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The gospel was preached to them that are dead. When they were alive, the gospel was preached to them by Noah.

2. Hell is described as a place of torment before the last day. Luke xvi. 22, 23, "The rich man also died, and was buried; and in HELL he lifted up his eyes, being

in torments." This plainly ſhews that hell means a place of confinement and torment. It appears to me that what is meant by hell in the bible, is the *earth* and *air*: Satan is called the prince of the power of the air. This means wicked ſpirits in the air; and though it is ſaid the angels are reſerved in chains, yet it is certain that Satan walked to and fro upon the earth, that the devil came to Jeſus and tempted him: the devils were caſt out of many, and he now worketh in the children of diſobedience. Theſe things are all plain in the ſcriptures.

3. Hell is deſcribed as a place where the ſouls and bodies of the wicked will be deſtroyed, and where the angels which ſinned will be deſtroyed with them. Matt. x. 28, "And fear not them which kill the body; but cannot kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in HELL." Luke xii. 5, "But I will forewarn you whom ye ſhall fear: fear him, which, after he hath killed, hath power to caſt into hell; yea, I ſay unto you, fear him."

Theſe places ſpeak plainly of the ſoul and body being deſtroyed in hell. Allowing that hell means the earth and air, we may ſee the propriety of what Peter ſaid. 2 Pet. iii. 7, "But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men." Perdition here means deſtruction; the ſame as deſtroying both ſoul and body in hell. It is evident that at the laſt day, this earth will be diſſolved or melted; this will make this whole globe a lake of fire. Here men and devils will be deſtroyed. This fire is prepared for the devil and his angels, and for ungodly men. Matt. xxv. 41, "Then ſhall he ſay to them on his left hand, depart from me ye curſed into everlaſting fire, prepared for the devil and his angels." In this verſe, the devil and his angels, and the wicked of all nations are ſentenced together, to depart into everlaſting fire, which will m and end of them. This agrees with what is ſaid in I xx. 14, 15, "And death and hell were caſt into lake of fire. This is the SECOND DEATH. And wh ever was not found written in the book of life, was

into the lake of fire." What is called hell in one place, is called a lake of fire in another. In one place it is said the earth is reserved unto fire against the day of judgment and perdition of ungodly men. Another place tells of being cast into the lake of fire. Another place tells of being cast into hell-fire. Another, of the soul and body beingdestroyed in hell. These must all mean one thing, or else there are contradictions in the scriptures. This is the hell mentioned in the scriptures. This being the meaning of hell, we may see the meaning of many places in the scriptures, such as these. Matt. v. 22, "But whosoever shall say thou fool, shall be in danger of hell-fire." Chap. xi. 23, "And thou, Capernaum, which art exalted to heaven, shall be brought down to hell." Deut. xxxii. 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and shall set on fire the foundations of the mountains." Psal. xix. 17, "The wicked shall be turned into hell, and all the nations that forget God." These places all agree to prove the final destruction of all the wicked in hell.

How different is this description of hell, from the other four which have been mentioned. The heathens' hell is wholly a fiction. The Mahometans' is taken from their's, and coloured with scripture; but is evidently of the same nature. The Roman Catholics' hell, is the Pagans', revised and named from the scriptures. All these mention a place of purgation by fire. This, some of the Universalists hold to, proving it from the scriptures as the Papists do; from places which say nothing about it. The fourth hell described which people in general believe in, is contrary to all the word of God. It is the same in nature with the other three, as to the punishment being eternal existence.

And it is taken from the Pagan mythology, not from the word of God.

If the wicked exist forever in misery, they must have both life and immortality; for they cannot exist without this in heaven, much more in hell. Life and immortality are blessings brought to light in the gospel, which

none but believers will ever have. If the wicked die in their ſins, they die without any part in Chriſt: dying thus, they will never ſee life nor immortality, and will die the SECOND DEATH, being burnt up like the chaff, like the ſtubble, like the tares, like the tree twice dead.

When we conſider the lake of fire to mean this earth on fire, how awful muſt that ſight be! But O how much more ſo is it to think of ſharing in the ſecond death, which all will experience who are caſt into that lake to be puniſhed with everlaſting deſtruction from the preſence of the Lord and the glory of his power, when he ſhall be glorified in his ſaints. This I ſhall ſpeak more largely upon in the next ſermon, in deſcribing the ſecond death in the lake of fire.

Let each one who reads this deſcription of the lake of fire, or hell, conſider it if they forget God, leſt he tear them in pieces, and there be none to deliver. O fly to the Saviour, that ſo you may eſcape the damnation of hell.

SERMON XVI.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

I now proceed to a fourth particular, mentioned in a foregoing sermon, viz. The Second Death, which all the wicked will die after they are judged out of the books, and cast into the lake of fire.

THIS will be the time when Christ will put all his enemies under his feet, and subdue all things to himself, and thus prepare the way for the new heavens and earth to be created, wherein dwelleth righteousness. This all the saints according to his promise look for.

It is a certain fact, that all the posterity of Adam who live and die in rebellion against God, will, after the day of judgment, be punished with the second death for disobedience.

As men are to die for a crime, or are to be punished at the day of judgment; it is proper here to attend to two things:

1. What are the disobedient condemned to the second DEATH for?

2. What is that DEATH which the disobedient will experience at the day of judgment?

1. We are to enquire what the disobedient are condemned to die the second death for. All nations allow that there will be some punishment after death; this is allowing there is a crime. All who profess to believe the bible, believe this, excepting some of those called Universalists. Mr. Winchester says, we may as well de-

ny any other part of the bible, as future punishment. What he contended for was, that the punishment after the day of judgment was limited, and would end in the deliverance of the ungodly. Had the bible read exactly opposite to what it does, he might have proved it; but unhappily for him, to make out his system he was obliged to contradict the word of God.

There is not a person on earth who can prove the propriety of future punishment, if he holds the cause to be, what is generally taught for truth. Before I shew what the disobedient are condemned to die the second death for, I shall mention what is preached in general as the cause of future punishment. Among the many causes mentioned I shall name four.

1. That God made a certain part of the human family, which they call the *non-elect*, on purpose for eternal misery, to display the glory of his vindictive justice. Is this true? It is not. If men are created for eternal misery, there is no propriety in saying they are punished. There can be no punishment where there is no crime. The innocent may suffer; but they cannot be punished. To say the God who is love, made beings on purpose for eternal misery, is to represent him as cruel as the prince of darkness. Those who hold to this, to clear themselves from inconsistencies, say, "God is a sovereign and has a right to do as he please." Ask them if they are willing to share in this part of his pleasure; they are not.

2. Many people are taught that the cause of future punishment is *original sin*; a sin which Adam committed, which is charged to all his children. Many honest well meaning people, through the force of education, think they brought sin enough into the world to cast them off forever. They tell of two sorts of sin; *original* and *actual*. Is this just among men, for one to suffer for what another did? No, Is it just in God to punish millions for what one man did? It is not. Do the scriptures mention original sin? They do not. Once God said to the Jews, that he visited the iniquities of the fathers upon the children, unto the third and fourth generation of

them that hate him; but not to a thousand generations. It is not so now even among the Jews. The Lord says, Ezekiel xviii. 3, 4, "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel: Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." This does not look like original sin, or one person being punished for a sin which another committed and was punished for.

This confused mass called *original sin*, which no person on earth ever knew the meaning of, was invented in the fifth century by an African monk, since known to the world by the name of *St. Augustine*. According to his notion of *original sin*, God created one man and one woman upright, and no more; that he contracted with them for happiness on condition of obedience, and threatened to punish them and all their posterity forever, if they disobeyed. They did disobey, and it was considered just that the guilt of this single act of disobedience should be charged on them, on their children, on their grandchildren, and on all their posterity, in all future generations, a guilt to be punished with endless misery. This is unjust, because it is unscriptural. This made the people discontented, and led them to have hard thoughts of their Creator, that he should doom them to eternal damnation for a crime which they never committed. No wonder they complained of such abominable doctrine as this!

Original sin is not the cause of future punishment; for if men could suffer for what another did, it could not be a punishment.

3. There are some who teach that the disobedient will be punished at last for not keeping the law after they have transgressed it; when it is impossible for them to keep it. Is this true? It is not. Was it ever known that a man was hung for not keeping a law which forbid murder after he had committed the crime?

How this looks to a thinking man, to hear a preacher say, "Sinners, you are commanded to keep God's law perfectly, though it is not in your power to do it; and

could you keep it you could not be saved by it. God has not lost his power to command, though you have lost your power to obey." This is describing a God like Nebuchadnezzar, who required an impossibility of his wise men, and then threatened to destroy them because they did not perform what they could not.

If men are condemned to future punishment for not keeping the law, they cannot be punished for disobeying the gospel; for in a righteous government men are not put death for two crimes.

4. There are some in this day who preach that what the disobedient will be punished for at last is, because they do not believe the gospel, when there is no provision for them, and though it was never possible for them to be saved. There are men who come forward and publish to the world, that all that ever did, are, or ever will be saved, were given to Christ in the covenant of redemption before the world was; that many are given to him who are not yet born. After they have said this, they tell their hearers, if they do not believe in Christ, they will be damned for not believing. Some of these inconsistent preachers, tell of a sufficiency in Christ for all the world, and invite all to trust in him; that salvation is free for all; and yet believe the reason why no more are saved is, because God decreed they should not be saved. Neither of these four things are what is said to be the cause of that death threatened in the scriptures.

5. I will now shew what is the real cause of the punishment, which the gospel says the impenitent shall have at the last day.

The cause of the punishment of the wicked at the last day is this; *disobeying the gospel of Jesus Christ.*

All men are in one situation by nature, Rom. iii. 9, 10, "What then? are we better than they? No in no wise; for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, there is none righteous, no, not one. Verse 23, "For all have sinned and come short of the glory of God." These verses shew that all nations are in one situation; all sinners. What sin have they committed? They have hated the light

which God hath given them; John iii. 19, "And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil." Their ſin is unbelief.—"Of ſin, becauſe they believe not on me." All men are lighted and reproved by the Spirit of God. John i. 9, "That was the true light which lighteth every man that cometh into the world." Chap. xvi. 8, 9, 10, 11, "And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment. Of ſin, becauſe they believe not on me. Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more. Of judgment, becauſe the prince of this world is judged." In theſe verſes it is ſtated that all men are lighted ſo that they ſee and know right from wrong. Knowing what is right, the Spirit reproves them of their wrong in rebelling againſt the light, ſhews them the need of a perfect righteouſneſs, and teaches them that for their ſin they muſt give an account to God. Here is the ſin they commit,—rebellion againſt the command of the goſpel, which commands them to believe in Jeſus. For this they are condemned to die the ſecond death, and not becauſe Adam ſinned, or becauſe they do not keep the law given by Moſes. John iii. 18, "He that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God." Notwithſtanding all men have ſinned from their youth, and are condemned to die the *ſecond death*; yet God has through the propitiation of Jeſus, ſent out a proclamation of pardon to all the world; declaring to all men, without exception, that whoſoever confeſſeth and forſakes his ſins ſhall find mercy. That whoſoever ſhall call on the name of the Lord, ſhall be ſaved. That he is no reſpecter of perſons, but is rich towards all that call upon him. This is recorded in Rom. iii. 25, 26, "Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him which believeth in Jeſus." God has not

only declared this to all men, but has commanded all men to repent immediately. Acts xvii. 30, "But now commandeth all men every where to repent." He has told them if they remain in unbelief and impenitent, what will be the awful consequences at the last day. Rom. ii. 4, 5, 6, 8, 9, "Or despisest thou the riches of his goodness, and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds,—But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: for there is no respect of persons with God." Verse 12, "For as many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law." This states every thing plain, and shews a rational cause of future punishment. Salvation is made possible to all men, and the only hindrance to their salvation is their impenitence or disobeying the command of the gospel. For this unreasonable disobedience, they will be punished with everlasting destruction. 2 Thess. i. 8, "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." All those places which speak of Christ's giving himself a ransom for all; being a propitiation for the sins of the whole world; being the Saviour of the world, have reference to the atonement, which is of such a nature as to open a way to proclaim peace and pardon to all the guilty, which is all the world; and proclaim to them the acceptable year of our God; to all who refuse to obey, the day of vengence is declared, in the most solemn manner.

Having shewed what the disobedient will be punished for, I now proceed to the second thing proposed, viz.

II. What is that death which the disobedient will experience at the last day?

The punishment which God will inflict on those who live and die in unbelief, will be at the day of judgment; not before. See 2 Peter, ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

The punishment, or end of the wicked, will be one of three things; either,

1. A state of miserable existence without end; or,

2. A state of misery for a while, and then to be made happy forever; or,

3. An end of their existence after they are raised out of their graves at the last day, and judged according to their works.

The last of these three I believe is the truth which Christ and the apostles preached, and to which the testimony of the prophets agree. This I shall prove from the New-Testament; viz. *That at the day of judgment, all who are found enemies of Christ, will be destroyed both soul and body, and be no more.*

This I shall prove from the words and expressions which are used in the New-Testament, and in the prophets, where they speak of the END OR DESTRUCTION of the wicked.

1. A principal word used in the New-Testament to describe their end is DEATH.

The scriptures mention two deaths; one before the resurrection, the other after it. The first death respects the body only; the second extends to the body and soul. The first death is limited by the resurrection. The second is unlimited. The first death all men experience, except those who are translated. The second none will feel but the wicked. The first death is called sleep in many places, because those who die are to live again at the resurrection. The other is called the SECOND DEATH, without any comparison whatever. The first death is brought on all men in consequence of Adam's transgression. Romans v. 12, "Wherefore, as by one man sin

entered into the world, and DEATH by sin; and so death passed upon all men for that all have sinned." 1 Cor. xv. 21, "For since by man came death, by man came also the resurrection from the dead." The death which comes on Adam's posterity by him, is the death of the body; this is plain from the above text. This death no one of Adam's children are, or can be to blame for. Jesus Christ, the second Adam, will bring as much life to all Adam's family, as Adam brought death. This is plain from the scriptures. 1 Cor. xv. 22, "For as in Adam all die, even so in Christ shall all be made alive." This is explained in the verse before; "Since by man came DEATH, by man came also the resurrection from the dead." How all men will be at the resurrection of the dead, Christ has told us in John v. 28, 29, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." At the resurrection, that death which came by man, (by Adam) will be destroyed and be no more. "The last enemy that shall be destroyed is death." The second death, which consists of the death of the soul and body, will be after the resurrection. This will be the wages of sin, or the punishment which every sinner will receive for disobeying the gospel of life and immortality. That this death has reference to the soul and body, is plain from the scriptures. It is a commonly received opinion, that the soul is *immortal*, and consequently cannot die. If the soul is *immortal*, it cannot die. There is not one place in the Bible which says the soul is *immortal*. The word *immortal*, and *immortality*, is never applied to any thing but that which was once mortal. It always refers to the body and not to the soul. This I will shew from the New-Testament where life and *immortality* are brought to light. Jesus Christ is called *immortal*, because he was once mortal; or had a body which could and did die. 1 Tim. i. 17, "Now unto the king eternal, IMMORTAL, invisible, the only wise God, be honor and glory forever and ever. Amen." Paul has

told us in chap. vi. verſes 14, 15, 16, of this epiſtle, who he means by this *immortal* King. "That thou keep this commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt, which in his times he ſhall ſhew, who is the bleſſed and only potentate, the King of kings, and Lord of lords; who only hath IMMORTALITY." It is plain here that Jeſus only hath immortality in himſelf. The meaning of this muſt be, that he only has *immortality* to give to mortals; for all who are tranſlated are *immortal*, having received it from him. The word *immortal* is not mentioned but once in the whole Bible that I can find; and then it is applied to Chriſt. See 1 Tim. i. 17. The word IMMORTALITY is mentioned five times, and is applied firſt to Chriſt, in 1 Tim. vi. 16; ſecond to the bodies of the ſaints Rom. ii. 7, "To them who, by patient continuence in well doing, ſeek for glory, and honour, and IMMORTALITY, eternal life." 1 Cor. xv. 53, 54, "For this corruptible muſt put on incorruption, and this mortal muſt put on IMMORTALITY. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on IMMORTALITY, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory." 2 Tim. i. 10, "But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath abolished death, and hath brought life and IMMORTALITY to light in the goſpel." It is plain from theſe places that the word *immortality* is applied to the body, and not to the ſoul. What people mean by the immortal ſoul is, that there is a living principle in the ſoul, ſo that it muſt exiſt forever in happineſs or miſery. If there is a living principle in the ſoul of an unbeliever, why is *life* as well as *immortality* brought to light in the goſpel? According to the New-Teſtament there is neither life in the ſoul, nor immortality in the bodies of any but believers. And death will never be ſwallowed up in victory only in thoſe who are raiſed to the reſurrection of life. Paul ſays, 1 Cor. xv. 54, "So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on IMMORTALITY, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory." The wicked

will never see death swallowed up in victory; but the second death will swallow them up in victory.

This notion that there is life in the soul of the wicked, or a principle that cannot die, was taken from the platonic philosophers, and was introduced as scripture doctrine in the third century, and is exactly contrary to what Christ preached.

Dr. Mosheim says, vol. I. p. 267, "Its first promoters proceeded from that known doctrine of the Platonic school, which also was adopted by *Origen*, and his disciples, viz. *that the divine nature was diffused through all human souls, or in other words, that the faculty of reason, from which proceeds the health and vigor of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine.*" Here is the very doctrine now believed as truth. This originated from that philosophy which was in fashion in the days of Christ and the apostles; of which Paul says, Col. ii. 8, "Beware lest any man spoil you through PHILOSOPHY and vain deceit, after the *traditions* of men, after the *rudiments* of the world, and not after Christ."

This doctrine, that the soul is immortal, a part of God, and cannot die, is exactly opposite to what Christ and the apostles preached. John vi. 53, "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have NO LIFE in you." In this verse Jesus has said, with a verily, verily, that those who do not eat his flesh and drink his blood, have *no* life in them. Verse 58, "He that eateth of this bread shall live forever." This eating his flesh means believing on him. See verse 40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Verse 47, 50, 51, "Verily, verily, I say unto you, he that believeth on me hath everlasting life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which

I will give for the life of the world." What can be plainer than this? Chriſt ſays thoſe who do not eat his fleſh, that is, believe his words, have no life in them; he that eateth his fleſh ſhall never die, hath eternal life, &c. I know not how to prove that there is a principle of eternal life in an unbeliever, when Chriſt ſays they have no life in them; unleſs I prove it from philoſophy. This, that the unbeliever has no life in him, is declared by the ſervants of Chriſt. John ſays, iii. 36, "He that believeth on the Son hath everlaſting life; and he that believeth not the Son ſhall not ſee life; but the wrath of God abideth on him." If a perſon exiſts he muſt have life, though he may be deſtitute of happineſs; but this place ſays he ſhall not ſee life.

1 John, v. 11, 12, "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life." Every believer has life in himſelf; that life is Chriſt; Gal. ii. 20, "I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me." All the life an unbeliever has is in God, "Who giveth to all life and being." When God ceaſeth to give them life, they muſt die. Jeſus Chriſt has not only declared that the unbeliever has no life in him; but he has told us of the *deſtruction* of the ſoul and body in hell. Matth. x. 28, "And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell." Here the death of the ſoul is mentioned, as well as the death of the body. Some may ſay that though God is able to kill the ſoul; yet that is not a proof that he will. The ſcripture declares the death of the ſoul. Ezekiel xviii. 4, "Behold, all ſouls are mine; as the ſoul of the father ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall DIE." Ver. 20, "The ſoul that ſinneth, it ſhall DIE." Prov. viii. 36, "But he that ſinneth againſt me wrongeth his own ſoul: all they that hate me love DEATH." This

means the death of the ſoul as well as the body. Jeſus ſpeaks upon this ſame ſubject, in Matt. xvi. 25, 26, 27, "For whoſoever will ſave his life ſhall loſe it; and whoſoever will loſe his life for my ſake, ſhall find it: For, what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? Or, what ſhall a man give in exchange for his ſoul? For the Son of Man ſhall come in the glory of his Father, with his angels; and then ſhall he reward every man according to his works." It is plain that this account of loſing the ſoul refers to ſomething which is to take place at the day of judgment.

Having proved from the New-Teſtament that there is no eternal life in the ſoul nor body of an unbeliever, I now proceed to a further deſcription of that DEATH, which is the wages of ſin.

Paul ſays, Rom. vi. 23, "For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord." In this verſe eternal life is ſet in oppoſition to death. This death means what is called in another place, the SECOND DEATH." The firſt life is temporal; in this, all men ſhare. The firſt death is temporal; in this all men will ſhare, except thoſe who are tranſlated, and thoſe who will be alive when Chriſt comes the ſecond time. The ſecond death is without end; the ſoul and body will die to live no more. The ſecond life is without end, the ſoul and body of the believer will live to die no more. None will ſhare in the SECOND DEATH, but unbelievers: none will ſhare in the ſecond life, but believers in Chriſt. The wicked are ſaid in the New-Teſtament to be dead; the meaning is that they are under the ſentence of death for unbelief; or for diſobeying the voice of God, which is heard in all nations, either in his works or word, or both. The words DEATH and *condemnation* mean the ſame thing. Chriſt ſays, John v. 24, "Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into *condemnation;* but is paſſed from death unto *life.*" Condemnation means declaring a perſon guilty; ſo does death. Every unbeliever is in a ſtate of death, or condemnation, becauſe he hath not be-

lieved in the name of the only begotten Son of God, and not becauſe Adam ſinned, or becauſe he does not keep the law; but becauſe he has not believed the goſpel. Every condemned perſon is conſidered a dead man, becauſe he muſt die if juſtice takes place. The SECOND DEATH, which is the wages of ſin, will not take place till after the reſurrection; the ſentence againſt an evil work will then be executed. Men are conſidered as dead men in the ſcriptures, when they do that which expoſes them to death. The Lord once ſaid to Abimelech, "Behold, thou art but a dead man." Gen. xx. 3. Exod. xii. 33. "And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte; for they ſaid, we be all DEAD MEN." It is plain that they meant their ſituation was ſuch that they muſt experience certain death, unleſs ſomething was done to prevent it. This is what the ſcriptures mean by calling unbelievers dead in treſpaſſes and ſins. They are in ſuch a ſtate of condemnation for their own ſins, that unleſs they are forgiven, they muſt certainly experience the end of their wickedneſs, which will be the death of the ſoul and body. Paul ſays, Rom. vi. 21, "What fruit had ye in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death."

I ſhall now mention the places which ſpeak of the SECOND DEATH, and the character of thoſe who will ſhare in it. As this is the laſt thing the wicked will have, it is mentioned in the laſt part of the Bible. The firſt time the term "SECOND DEATH" is mentioned, is in Rev. ii. 11, "He that overcometh ſhall not be hurt of the SECOND DEATH." Rev. xx. 6. "Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch the SECOND DEATH hath no power." Chap. xx. 14. "And death and hell were caſt into the lake of fire. This is the SECOND DEATH." Chap xxi. 8, "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone; which is the SECOND DEATH." Theſe are all

the places I can find, where the expreſſion SECOND DEATH is mentioned.

A few words on thoſe places muſt ſuffice.

1. The time when this ſecond death will take place. This will be immediately after the wicked are raiſed out of their graves and judged according to their works. John ſays, Rev. xx. 12, 13, 14, 15, "And I ſaw the dead ſmall and great ſtand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged every man according to their works. And death and hell were caſt into the lake of fire. This is the SECOND DEATH. And whoſoever was not found written in the book of life, was caſt into the lake of fire." This account makes it plain, that the SECOND DEATH will not take place till the people are judged according to their works. The bodies of the wicked are confined in their graves, and their ſpirits in priſon, where they are tormented until the great day. There they will have their trial, and then they will be puniſhed with the SECOND DEATH; which will be their end.

2. What is this *ſecond death?*

It is a death of ſoul and body in the lake of fire. "And death and hell were caſt into the lake of fire. This is the SECOND DEATH." The firſt time the wicked died, it was in the air, water, or fire; but here it is a lake of fire. Will this be real fire? It will. It will be this earth, which at that day will all be melted with fervent heat. 2 Peter, iii. 7, "But the heavens and earth, which are now by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men."

3. Who will ſhare in this ſecond death?

We are told in general, and in particular. In general, whoſoever is not found written in the book of life; death and hell were caſt into the lake of fire. The particular account of thoſe who ſhall ſhare in the SECOND DEATH is

given in Rev. xxi. 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the SECOND DEATH." This is their end. The greateſt puniſhment ever brought on any being is death; not becauſe they endure the moſt; but becauſe it deprives them of all comfort and enjoyment forever.

I believe that at the laſt day, the judge will ſhew to all his enemies their wickedneſs, and how he has called them; how they have diſregarded it; that he will ſhow them that they have forfeited life, and that they deſerve to die; that he will then execute the threatening which he declared long ago; "If ye believe not that I am he, ye ſhall die in your ſins." That he will then tell them, they ſhall not even have the moſt miſerable exiſtence; but ſhall utterly periſh, being puniſhed with everlaſting deſtruction from the preſence of the Lord and the glory of his power, when he ſhall come to be glorified in his ſaints, and admired in all them that believe, in that day.

SERMON XVII.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

IN this sermon I shall illustrate this solemn and all important subject, by considering the other words which are used in the scriptures to describe the end of the wicked, when they are cast into the lake of fire.

2. DESTROY is a word frequently used to describe the end of the wicked.

The word DESTROY signifies in general to make an end. Sometimes it means to make an end as to this life; or to kill the body. It is said of Herod, Matt. ii. 13, "For Herod will seek the young Child to *destroy* him." I will mention four things which are said to be destroyed, which means to make an end.

1. The man of sin. 2. The works of the devil. 3. The face of covering over all people. 4. Death of the body, or the first death.

1. The man of sin. Paul says, 2 Thess. ii. 8, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall DESTROY with the brightness of his coming." Can any person think that there will be any part of the man of sin left when he is consumed, and destroyed? I think not.

2. The works of the devil are to be *destroyed*. 1 John iii. 8, "For this purpose the Son of God was manifested, that he might DESTROY the works of the devil." When

the works of the devil are deſtroyed, I do not think any of them will be left.

3. The face of covering. Iſa. xxv. 7, "And he will DESTROY in this mountain the face of the covering caſt over all people, and the vail that is ſpread over all nations." It is ſaid in this verſe that the face of covering and vail ſhould be *deſtroyed.* Will there be any vail left when it is deſtroyed? Let the impartial judge.

4. Death or the grave is ſaid to be *deſtroyed.* 1 Cor. xv. 26, "The laſt enemy that ſhall be *deſtroyed* is death" It is plain that this death will be deſtroyed at the reſurrection; and that this firſt death being *deſtroyed,* will be no more. The word DESTROY in theſe places, means to make an end. This is not always the meaning of the word. Once it means to be placed where we cannot help ourſelves, and yet not out of the reach of God's help. "O Iſrael, thou haſt DESTROYED thyſelf, but in me is thy help." When the word DESTROY is uſed to deſcribe the final ſtate of the wicked, it means as certainly to put an end to their exiſtence, as the above mentioned does to put an end to thoſe things which exiſted before they were *deſtroyed.* This I ſhall prove from the ſcriptures. Jeſus Chriſt has mentioned this in Matt. x. 28, "And fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to DESTROY both ſoul and body in hell; This means a final end of ſoul and body. James ſays, chap. iv. 12, "There is one lawgiver, who is able to ſave and to DESTROY." 2 Pet. ii. 12, "But theſe, as natural brute beaſts, made to be taken and DESTROYED, ſpeak evil of the things which they underſtand not, and ſhall utterly periſh in thier own corruptions." If being *deſtroyed,* and utterly periſhing, does not mean to make a final end; then plain language is not capable of deſcribing it. The language of the prophets agree with what Chriſt and the apoſtles have ſaid concerning the wicked being DESTROYED. Pſalm cxlv. 20, "The Lord preſerveth all them that love him; but all the wicked will he DESTROY." Pſalm xxxvii. 38, "But the tranſgreſſors ſhall be DESTROYED together: the end of the wicked ſhall be cut off." To

deſtroy here means to make an end. This muſt refer to the laſt day, then the tranſgreſſors will be deſtroyed together, not before. Prov. xiii. 13, "Whoſo deſpiſeth the word ſhall be DESTROYED." Chap. xxix. 1, "He that, being often reproved, hardeneth his neck, ſhall ſuddenly be DESTROYED, and that without remedy." This exactly agrees with what Peter ſays concerning thoſe who will not hear Chriſt who reproves the ſinner. Acts iii. 23, "And it ſhall come to paſs that every ſoul which will not hear that prophet, ſhall be DESTROYED from among the people." Chriſt tells us to fear him who is able to DESTROY both ſoul and body in hell. Solomon ſays, He that being often reproved, hardeneth his neck, ſhall ſuddenly be *deſtroyed*, and that without remedy; and Peter ſays, Every ſoul that will not hear that prophet, ſhall be *deſtroyed* from among the people. Can all this be, and yet the ſoul and body exiſt eternally in hell? It cannot be.

3. DESTRUCTION is a word more frequently uſed than the word *deſtroy*. It means the ſame thing, and is often mentioned to deſcribe the end of the wicked.

The DESTRUCTION of the wicked will be at the day of judgment, and for this reaſon it is called the day of DESTRUCTION. Job xxi. 30, "That the wicked is reſerved to the day of DESTRUCTION, they ſhall be brought forth to the day of wrath." DESTRUCTION means to make an end. Sometimes it means an end as to this world. Eſther viii. 6, "Or how can I endure to ſee the DESTRUCTION of my kindred?" This means to make an end of them in this world. When the word is uſed to deſcribe the laſt end of the wicked, it as certainly means an end of the ſoul and body forever, as it here means an end of the body in this life.

Jeſus in his ſermon on the mount, firſt told his hearers of the gate and way which leads to DESTRUCTION. Matt. vii. 13, "Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way, that leadeth to DESTRUCTION, and many there be which go in thereat." Paul ſpeaks of this ſame way. Rom. iii. 16, "DESTRUCTION and miſery are in their ways." The DESTRUCTION

which this way leads to, is mentioned by Paul in 2 Teſſ. i. 9, "Who ſhall be puniſhed with everlaſting DESTRUCTION from the preſence of the Lord and from the glory of his power." This DESTRUCTION means without any recovery. This DESTRUCTION means the puniſhment which the wicked ſhall receive at the laſt day. See ver. 7, 8, "And to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt who ſhall be puniſhed with everlaſting DESTRUCTION." The character of thoſe who will ſhare in this DESTRUCTION is given by Paul; and this is ſaid by him to be their end. Philip iii. 18, 19, "For many walk of whom I have told you often, and now tell you, even weeping, *that they are* the enemies of the croſs of Chriſt, whoſe end is DESTRUCTION, whoſe god is their belly, and whoſe glory is their ſhame, who mind earthly things." In theſe verſes mention is made of thoſe who walk in the way that leads to DESTRUCTION; and their end is ſaid to be DESTRUCTION. Is it poſſible for any peſon or thing to exiſt forever after it is come to an end by being deſtroyed? No, it is not. The DESTRUCTION of the wicked is mentioned by Paul in 1 Theſſ. v. 3, "For when they ſhall ſay, peace and ſafety, then ſudden DESTRUCTION cometh upon them, as travail upon a woman with child, and they ſhall not eſcape." This DESTRUCTION is to come on them at the day of the Lord. Verſe 2, "For yourſelves know perfectly that the day of the Lord ſo cometh as a thief in the night; for when they ſhall ſay peace and ſafety, then ſudden DESTRUCTION cometh upon them."

This ſame DESTRUCTION of the wicked which is their end, is mentioned by Peter. 2 Pet. ii. 1, "But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift DESTRUCTION." This ſame DESTRUCTION, and thoſe who are to be deſtroyed, is mentioned in chap. iii. 16, "As alſo in all his epiſtles ſpeaking in them of theſe things, in which

are ſome things hard to be underſtood which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own DESTRUCTION."

Paul tells of ſome who are fitted for deſtruction. Rom. ix 22, "*What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted for DESTRUCTION."

Here is the teſtimony of Chriſt and the apoſtles concerning the DESTRUCTION of the wicked; Chriſt tells us of the way that leads to DESTRUCTION. Paul tells us of the veſſels of wrath fitted for DESTRUCTION; that the end of the wicked is DESTRUCTION; that at the day of the Lord, ſudden DESTRUCTION ſhall come on them, and they ſhall not eſcape. That at that day the wicked ſhall be puniſhed with everlaſting DESTRUCTION from the preſence of the Lord. Peter ſays, they wreſt the ſcriptures to their own DESTRUCTION; and bring on themſelves ſwift DESTRUCTION. If all this can take place, and yet the wicked exiſt eternally in a ſtate of miſery, then I confeſs language is an impoſition, and we muſt conclude that the bible ſays one thing and means another. Having mentioned what Chriſt and the apoſtles have ſaid concerning the DESTRUCTION of the wicked, I add the teſtimony of the prophets on this ſubject. There are none of the prophets who have more plainly pointed out the DESTRUCTION of the wicked, than the prophet Job. See Job xxi. 18, 20, 30, "They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away. His eyes ſhall ſee his DESTRUCTION, and he ſhall drink of the wrath of the Almighty. That the wicked is reſerved to the day of DESTRUCTION, they ſhall be brought forth to the day of wrath." Job xxxi. 3, "Is not DESTRUCTION to the wicked, and a ſtrange puniſhment to the workers of iniquity?" This DESTRUCTION was terrible to Job. See ver. 23, "For DESTRUCTION from God was a terror to me, and by reaſon of his highneſs I could not endure."

David ſpeaks of this DESTRUCTION of the wicked; Pſalm xxxv. 8, "Let DESTRUCTION come upon him at unawares, and let his net that he hath hid catch himſelf; into that very DESTRUCTION let him fall." No perſon

ever gave a more ſtriking deſcription of the end of the wicked than Aſaph. Pſalm lxxiii. 3, "For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. Verſe 17, 18, 19, 20, "Until I went into the ſanctuary of God; then underſtood I their END. Surely thou didſt ſet them in ſlippery places; thou caſtedſt them down to DESTRUCTION. How are they brought into deſolation as in a moment! They are utterly conſumed with terrors. As a dream when one awaketh; ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image." Solomon has ſpoken of this DESTRUCTION of the wicked in a plain and ſtriking manner. What he has ſaid are the words of Chriſt through him, to thoſe who are reproved by his Spirit. Prov. i. 23, 24, 25, 26, 27, 28, "Turn ye at my reproof; behold, I will pour out my ſpirit unto you, I will make known my words unto you. Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof; I will alſo laugh at your calamity; I will mock when your fear cometh; when your fear cometh as deſolation, and your DESTRUCTION cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you; then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me." Prov. x. 29, "The way of the Lord is ſtrength to the upright; but DESTRUCTION ſhall be to the workers of iniquity." Chap. xxi. 15, "It is joy to the juſt to do judgment; but DESTRUCTION ſhall be to the workers of iniquity."

Iſaiah has written upon this ſame ſubject. See Iſaiah i. 28, "And the DESTRUCTION of the tranſgreſſors and of the ſinners ſhall be together, and they that forſake the Lord ſhall be conſumed." Chap. x. 25, "For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their DESTRUCTION."

In theſe quotations from the prophets, it is ſaid that the wicked ſhall ſee their DESTRUCTION;—that they are reſerved to the day of *deſtruction*;—that DESTRUCTION is to the wicked, and a ſtrange puniſhment to the workers of iniquity;—that DESTRUCTION ſhall come up-

ed away as a vision of the night. The eye also which saw him, shall see him no more; neither shall his place any more behold him."

David says, psalm ii. 12, "Kiss the Son, lest he be angry, and ye *perish* from the way, when his wrath is kindled but a little." Psal. xxxvii. 20, "But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psal. lxviii. 2, "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked *perish* at the presence of the Lord." Psal. lxxiii. 27, "For lo, they that are far from thee shall *perish*." Prov. xix. 9, "A false witness shall not be unpunished; and he that speaketh lies shall *perish*."

In these testimonies it is said that the wicked *perish* by the blast of God;—that they *perish* forever;—that he shall *perish* like his own dung;—that they shall fly away like a dream, and be chased away like a vision;—that those who do not kiss the Son shall *perish* from the way;—that they shall perish and be like the fat of lambs which consumes away;—that as smoke is driven away, so shall they be driven away;—that they that are far from God shall *perish*; and that he that speaketh lies shall *perish*. All these things are said of the wicked. Can all this take place, and the wicked exist forever in misery? Can all this take place, and yet the wicked be punished and come out of it, and be eternally happy? If they receive either an eternal existence in misery, or a temporary punishment and come out, then the word of God does not mean as it says.

5. PERDITION is another word used to describe the last state or end of the wicked. This word signifies utter ruin, or eternal death. A death not like the first death, which will end in life at the resurrection, but a death which will ever remain without any life afterwards.

The word *perdition* is used only in the New-Testament. Paul applies it to those who trouble the saints. Philip. i. 28, "And in nothing terrified by your adversaries, which is to them an evident token of *perdition*, but to you of salvation, and that of the Lord." This word is here

ſet in oppoſition to ſalvation, and means utter ruin. Paul ſays, Heb. x. 39, "But we are not of them who draw back unto *perdition*; but of them that believe to the ſaving of the ſoul." Here the oppoſite of *perdition* is the ſaving of the ſoul; if the ſoul is not ſaved, it is loſt;—if it does not live by faith, it muſt die and go into *perdition*. Judas is called the ſon of PERDITION. John xvii. 12, "And none of them is loſt but the ſon of *perdition*, that the ſcripture might be fulfilled." Chriſt ſays, Good were it for that man if he had not been born. Paul ſays, "But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in *deſtruction* and *perdition*. When will this perdition or utter ruin take place on the wicked? At the day of judgment. 2 Pet. iii. 7, "But the heavens and the earth, which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and *perdition* of ungodly men." Obſerve, the word *perdition* ſignifies utter ruin, or eternal death: this is to take place at the day of judgment, and is what will certainly come on all ungodly men. How can the Univerſaliſt come forward and promiſe ſalvation to the wicked, when the ſcriptures promiſe them *perdition* at the laſt day!! The only reaſon why people ſincerely believe that the wicked will live eternally in miſery is, becauſe they have been brought up to believe it, and never have read the Bible to ſee what it ſays of them. I acknowledge this is the way I have done till within a few months.

6. DAMNATION is a word uſed in the New-Teſtament to deſcribe the final end of the wicked.

This word ſignifies condemnation, or to be excluded from all favour from God forever. Jeſus firſt uſed this word, and applied it to the ſcribes and phariſees. Matt. xxiii. 14, "Wo unto you, ſcribes and phariſees, hypocrites; for ye devour widows' houſes, and for a pretence make long prayer; therefore ye ſhall receive the greater DAMNATION." Who is in danger of this damnation? Thoſe who blaſpheme againſt the Holy Ghoſt, and all who do not believe the goſpel. Mark iii. 29, "But he

that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal DAMNATION." Chap. xvi. 16, "He that believeth not ſhall be DAMNED." This is not the DAMNATION of this world; but the DAMNATION of hell. Matt. xxiii. 33, "Ye ſerpents, ye generation of vipers! how can ye eſcape the DAMNATION of hell." This DAMNATION will not be till after the reſurrection. Jeſus ſays, John v. 28, 29, "Marvel not at this; for the hour is coming, in the which all that are in their graves ſhall hear his voice, and ſhall come forth; they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of DAMNATION." This ſhews when this DAMNATION will be; at the ſame time when the *ſecond death, deſtruction,* and *perdition* comes on the ungodly, ſo that they ſhall utterly periſh. It is evident from what Peter has ſaid, that it has not yet come, though it haſtens upon them. 2 Pet. ii. 3, "Whoſe judgment now of a long time lingereth not, and their DAMNATION ſlumbereth not." Paul tells us who will ſhare in this DAMNATION after the reſurrection. 2 Theſſ. ii. 11, 12, "And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie; that they all might be DAMNED, who believed not the truth, but had pleaſure in unrighteouſneſs." This agrees with what Chriſt ſays, "He that believeth not ſhall be damned."

This DAMNATION will be juſt, becauſe thoſe who will receive it, commit a crime which merits the ſecond death. Rom. iii. 8, "Whoſe damnation is juſt."

7. CONDEMNATION is another word uſed in the New-Teſtament to deſcribe the laſt ſtate of the wicked: it ſignifies, "The ſentence by which any one is doomed to puniſhment." It means a declaring a perſon guilty and deſerving death for his crime.

Jeſus ſays he came not to condemn the world. Why? Becauſe they were already condemned. "He that believeth not is condemned already; becauſe he hath not believed in the name of the only begotten Son of God. And this is the CONDEMNATION, that light is come into the world, and men loved darkneſs rather than light,

becauſe their deeds were evil." John iii. 18, 19, Every unbeliever is *condemned* or ſentenced to die for his own crime, which is unbelief: but that ſentence is not executed, and will not be until the laſt day. Jude ſays, ver. 4, "For there are certain men crept in unawares, who were before of old ordained to this CONDEMNATION; ungodly men turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt." We are told what the CONDEMNATION is, which ungodly men are ordained to; and when this CONDEMNATION ſhall come upon them.

The time when they ſhall feel this CONDEMNATION is, when "the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodlily committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him." See ver. 14, 15. We are told what this CONDEMNATION means which will be executed at the coming of the Lord. Verſes 11, 12, 13, Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear; clouds they are without water; carried about of winds; trees whoſe fruit withereth, without fruit twice dead, plucked up by the roots; raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs forever." This is a deſcription of the CONDEMNATION of ungodly men. The ſentence paſſed on them is thus deſcribed, when executed at the day of judgment. It is ſaid they ſhall periſh;—that they are trees twice dead. They muſt be alive twice, or they could not die twice. They were once dead, when they died and were buried; then at the reſurrection they will be alive; after they are judged they will die again. This will be the SECOND DEATH; this is their end. When a tree is twice dead, there is no hope of it, it is caſt into the fire. Can all this take place upon an ungodly man, and he be in exiſtence afterwards? No.

Can all this take place, and then the ungodly be reſtored after they are burnt up and made happy? This cannot be.

8. VENGEANCE is another word uſed to deſcribe the final ſtate of the wicked. This word ſignifies puniſhment in a moſt awful manner, without any kind of pity or mercy. It is the ſame as to avenge.

This is to take place on the wicked at the laſt day, 2 Theſſ. i. 8, "In flaming fire taking VENGEANCE on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt." This VENGEANCE means everlaſting deſtruction from the preſence of the Lord. See ver. 9. If the wicked live forever, they will be in the preſence of God; but it is from the preſence of the Lord, becauſe they will die to live no more.

9. WRATH is a word frequently uſed to deſcribe the final ſtate of the wicked. This word ſignifies fiery rage, or anger. It is deſcribed by a devouring fire. It means to conſume, or devour without any limits or bounds; utterly to deſtroy. David compares God's wrath to a devouring fire.

Pſal. lxxxix. 46, "How long, Lord, wilt thou hide thyſelf? Shall thy WRATH burn like fire? Ezekiel xxi. 31, "And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my WRATH." Chap. xxii. 31, "I have conſumed them with the fire of my WRATH." Theſe places plainly ſhow that wrath is compared to a conſuming, devouring fire. Let us now ſee how this word is uſed to deſcribe the end of the wicked. When John the baptiſt began to preach to the wicked, he told them of the WRATH to come on the ungodly. Matt. iii. 7, "O generation of vipers, who hath warned you to flee from the WRATH to come?" In ver. 10, he tells what this wrath to come is; "Therefore every tree which bringeth not forth good fruit is hewn down, and caſt into the fire." This is called WRATH to come, becauſe it will not be felt in the full extent of it, until the laſt day. Every unbeliever is under this WRATH, or expoſed to it. John iii. 36, "And he that believeth not the Son ſhall not ſee life, but the WRATH of

God abideth on him." Every child of Adam as an unbeliever, is a child of wrath to come, and expoſed to it. Eph. ii. 3, "And were by nature children of WRATH, even as others." 1 Theſſ. i. 10, "And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the WRATH to come." It is generally thought that this will always be wrath to come; but it will not; for, there will be a time when this wrath will come on the ungodly.

The day of WRATH is appointed. Rom. ii. 5, "But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf WRATH againſt the day of *wrath*, and revelation of the righteous judgment of God, who will render to every man according to his deeds." This day of WRATH means the day of judgment; this will be at the reſurrection. Rev. xi. 18, "And the nations were angry, and thy WRATH is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth." This WRATH is to deſtroy the wicked, which means to make an end of them; even of the ſoul and body. This agrees with what Paul has ſaid, Rom. ix. 22, "What if God, willing to ſhew his WRATH, and to make his power known, endured with much long-ſuffering, the veſſels of *wrath* fitted to deſtruction." There is no language plainer than this, concerning the end of the wicked. The prophets have ſpoken of the wrath which will come on the ungodly at the laſt day in a moſt ſolemn manner. Job xxi. 20, 30, "His eyes ſhall ſee his deſtruction, and he ſhall drink of the WRATH of the Almighty; they ſhall be brought forth to the day of WRATH."

10. CONSUME is a word uſed to deſcribe the end of the wicked. This word ſignifies to waſte, deſtroy, or make an end, to burn up.

Heb. xii. 29, "For our God is a conſuming fire." Job ſpeaking of the wicked ſays, Job xx. 26, "A fire not blown ſhall CONSUME him."

Pſalm xxxvii. 20, "But the wicked ſhall periſh, and the enemies of the Lord ſhall be as the fat of lambs; they ſhall CONSUME; into ſmoke ſhall they CONSUME away."

It is ſaid in theſe places that God is a conſuming fire, that a fire not blown ſhall CONSUME the wicked, and that into ſmoke they ſhall CONSUME away like the fat of lambs. I do not ſee how any perſon of common ſenſe can ſuppoſe that the wicked can experience all this, and yet exiſt eternally in miſery, or be afterwards reſtored to the favour of God.

11. DEVOUR is another word to expreſs the ſame thing as CONSUME.

This is applied to the wicked. Heb. x. 26, 27, "For if we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment, and fiery indignation which ſhall DEVOUR the adverſaries." When any thing is devoured by fire every perſon knows this makes an end of it.

12. END is a word to deſcribe the laſt thing the wicked ſhall receive. This word ſometimes means purpoſe or intent: "To this end was I born," to this purpoſe or cauſe. But in general it ſignifies to finiſh a thing, ſo that there is no more of it. Peter ſays, 1 Eph. iv. 7, "But the END of all things is at hand." He means the time when all earthly things will ceaſe to be forever. The END of this world means the time when theſe things which we ſee ſhall be done away and be no more. World without END, means a world which will continue forever. The END of the wicked in this world, means the time when their bodies die: but their END at the laſt day, means an END of their ſouls as well as their bodies.

The end of the wicked is mentioned in the New-Teſtament. Philip. iii. 19, "Whoſe END is deſtruction." This is the ſame as what Chriſt ſaid of the ſoul and body being deſtroyed in hell. 1 Pet. iv. 19, "What ſhall be the END of them that obey not the goſpel?" Paul tells us what their end ſhall be. "Whoſe END is deſtruction." Peter ſays of the wicked, "The latter END is worſe

than the beginning." These are considered as thorns and briars. Heb. vi. 8, "But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose *end* is to be burned." The end of the wicked for their sin is death. Rom. vi. 21, "What fruit had ye in those things whereof ye are now ashamed? For the END of those things is death." In these scriptures, the END of the wicked is said to be DESTRUCTION, and to be burned as briars and thorns. There cannot be plainer words to describe the complete overthrow of the wicked. The END of the righteous is life, the END of the wicked is death, which cannot mean existence in any sense whatever.

SERMON XVIII.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

HAVING noticed twelve words which are uſed to deſcribe the end or death of the wicked, I ſhall now mention ſome of the different expreſſions uſed in ſcripture, to deſcribe the ſtate of the wicked, after the day of judgment; that each one may ſee, that the Author of that bleſſed book, meant we ſhould underſtand, that the wicked will ceaſe to have a being, after the judgment of the great day.

1. "BURNT UP," is one expreſſion uſed. When a thing is burnt up, is there any thing of it left except the aſhes? No. Samſon's foxes with the fire brands "*burnt up*" the Philiſtines' wheat; the fire *burnt up* the captains with their fifties. The fire of God *burnt up* Job's ſheep. The wicked *burnt up* all the ſynagogues of God in the land. This certainly made an end of them. David ſpeaks of the Iſraelites. Pſal. cvi. 18. "The flame *burnt up* the wicked." John ſpeaking of the wicked, ſays, Matt. iii. 12. "Whoſe fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire." By the chaff, is meant the wicked. Job xxi. 18. "They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away." Pſal. i. 4. "The ungodly are not ſo; but are like the chaff, which the wind driveth away." Iſaiah v. 25, "Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their

root shall be as rottenness, and their blossom shall go up as dust." If the God of heaven had meant to inform us of an ever-during state of misery, which the wicked shall have, after the day of judgment, would he have used such a similitude as chaff burnt up with unquenchable fire, which means a fire which shall not be put out? He certainly would not. Had it meant a fire which would not consume, or devour, there would have been such expressions as these, Exod. iii. 2. "And he looked, and, behold, the bush burned with fire, and the *bush was not consumed*. And Moses said, I will now turn aside, and see this great sight, *why the bush is not burned*." How different this reads from burning up chaff with unquenchable fire!

The parable of the tares and the wheat caries the same ideas as that of the chaff. Matt. xiii. 30. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." This is explained in ver. 38, 39, 40, 41, 42, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; the Son of Man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." What can be more expressive of the end of them that do iniquity, than this parable? The fire certainly burns all the life of the tares, and all that can possibly be left is the ashes. The wicked shall be as ashes under the soles of your feet. If the wicked are to exist eternally in fire, they cannot be more than singed; for the most substantial part must be left. Here it is said, as the tares are burned, so shall it be in the end of this world with the wicked.

It is said in Malachi iv. 1, "It shall leave them neither root nor branch." What can there be, when

neither root nor branch are left? or nothing left? Jesus says, Matt. vii. 19, "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." In the first text, the wicked were compared to chaff, burnt up in the fire;—then to the tares burnt up;—here they are compared to a bad tree, which is hewn down, and cast into the fire. In another place, they are called dead trees, plucked up by the roots. In Matthew, the fire into which the wicked are to be cast at the last day, is called "a furnace." Chap. xiii. 42, "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. How soon would chaff, tares, or even dry wood be consumed in a furnace! The fire into which the wicked will be cast at the day of judgment, never shall be quenched. "He will burn up the chaff with unquenchable fire." The meaning of this is, that the fire will not be stopped; but will continue to burn until the wicked are wholly consumed. If the wicked are to exist forever, the fire must be quenched; for whatever burns any, would burn wholly, if the fire is not quenched, or the person or thing taken out of it. We all know that whatever begins to burn must and will burn up, unless the fire is put out. If an house is on fire, if it is not quenched, the house must certainly be devoured by the fire. This text is so far from being an argument in favour of the eternal duration of the wicked, that it is wholly in favour of their being burnt up like chaff.

The fire which will burn up the wicked is called *eternal fire* and *everlasting fire* because it will make a final end of them without any recovery. This does not mean that the fire will burn them eternally; but that they will by it be eternally beyond recovery. If this is the meaning of eternal fire, to burn the wicked eternally, then the cities of Sodom, Gomorrah, Admah, and Zeboim, are burning yet; for the same eternal fire which burnt up the inhabitants, burnt up the cities. See Gen. xix. 25, "And he overthrew those *cities*, and all the *plains*, and all the *inhabitants* of the cities, and that which grew upon the ground." Here we are told, that

the ſtorm of fire overthrew the *cities*, the *plains*, the *inhabitants* of the cities, and all which grew upon the ground. This eternal fire did it all. Theſe cities remain in a barren ſtate to this day. The overthrow of thoſe cities was meant to be an enſample of the laſt day. Lot was never vexed any more with the filthy converſation of the wicked; for they were all burnt up. So will it be at the laſt day; after they are burnt up, there will not be a ſinner in exiſtence any more. Peter ſays, 2 Pet. ii. 6, "And turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly." Jude 7, "Even as Sodom and Gomorrah, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an EXAMPLE, ſuffering the vengence of eternal fire." Luke xvii. 29, "But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven and deſtroyed them all." We are told in the New-Teſtament, that the overthrow of Sodom was an enſample to the ungodly; that they are ſet forth for an example, and that they were deſtroyed by fire; and that the Lord Jeſus ſhall at laſt be revealed from heaven in flaming fire, and that he will puniſh the wicked with everlaſting deſtruction, from the preſence of the Lord; that they ſhall be burnt up like chaff, like tares, like dry trees, and that they ſhall utterly periſh. Can all this be, and yet the wicked be reſtored; or eternally exiſt in miſery? It cannot be. We may as well prove a purgatory, as either of theſe. After the wicked are caſt into hell at the laſt day, they will be as completely deſtroyed both ſoul and body, as the bodies of the people of Sodom were with their cities. If eternal fire means one that burns eternally, and yet does not conſume what it burns, then the judgment is to laſt eternally; for it is called *eternal judgment*. Heb. vi. 2, "And of reſurrection of the dead and ETERNAL JUDGMENT." What does eternal judgment mean? It means a final ſentence; nothing more beyond that can take place. Every man will be rewarded according to his works. The

wicked will go away into everlasting punishment, which Paul says, means everlasting destruction, and the righteous into life eternal. *Eternal judgment, eternal fire*, and *eternal damnation*, all have the same meaning; it means that which will decide every thing, and the wicked destroyed then will be no more.

"GROUND TO POWDER;" is an expression used by Christ to describe the state of his enemies at last. Matt. xxi. 44, "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." This is meant to describe the state of the wicked at the last day, and is the same as Christ's, putting all his enemies under his feet. Christ mentions that his enemies shall be broken like a potter's vessel, which is a striking description of the last end of the wicked. When a potter's vessel is broken it cannot be restored again, nor ever be made whole. The last expression I shall mention is that of Christ's ordering his enemies to be slain before him. Luke xix. 27, "But those mine enemies, which would not that I should reign over them, bring hither, and SLAY THEM BEFORE ME." This is mentioned as what will take place when Christ returns, having received a kingdom. Then those who opposed his reign, will be slain in every sense of the word. Soul and body will then be killed, being destroyed in hell. After they are slain, they cannot live forever in misery.

I shall now mention the scriptures which are brought to prove that the wicked will exist eternally in a state of misery. Rev. xiv. 9, 10, 11, "And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xix. 20, "These both were cast a-

live into a lake of fire burning with brimstone." Chap. xx. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night forever and ever."

These places have reference to something before the day of judgment, or else they are a contradiction of the rest of the scripture. The torment mentioned in chap. xiv. is said to come on those who worship the beast, and his image, and receive his mark in their foreheads and right hands. There are thousands and millions who will be hurt with the SECOND DEATH, who never worshipped the beast and his image, (which is the old Roman government and the religion of the clergy, which is the very image of that beast,) and who never received his mark. These are said to be tormented day and night. This must be before the day of judgment; for after that, the wicked will not have day and night, but utter darkness. Those who worshipped the beast are said to be tormented in the presence of the holy angels, and in the presence of the Lamb. This must be before the last day. At the day of judgment, the wicked will be punished with everlasting destruction, *from the presence of God, and the glory of his power*. As long as men continue in existence, they will be in the presence of the angels and the Lamb. "Where shall I go from thy presence?" When they are destroyed or burnt up, they will be from the presence of the Lamb; this will be at last. This text means either the state of torment which the popish worshippers are in on earth, while they see their cause falling by the reign of the Lamb and his servants, or the state of such souls in hell before the day of judgment. The spirits of wicked men are now in prison, reserved unto the day of judgment to be punished. The rich man was tormented in hell, in the presence of Abraham, and certainly in the presence of the LAMB. This agrees with what is said in this text; these are said to be tormented, not punished. Their punishment will be when they are brought forth to the day of wrath. Their being tormented forever and ever, means without any hope of deliverance; for after

their torment, they will be brought forth and ſlain. In the other place it is ſaid, that the beaſt and the falſe prophet were caſt alive into the lake of fire burning with brimſtone. This does not tell of their being tormented, but caſt alive into the lake of fire. This has no reference to the puniſhment of the wicked at the laſt day, but to the deſtruction of the old Roman government, which is called a beaſt, which is now on fire, on account of the increaſe of knowledge and liberty in the world. The falſe prophets are the *pope* and his clergy, who are now in a conſumption; choaking to death in the air, like fiſh, who cannot bear heat and air. In Revelation xx. 10, it is ſaid, "And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night forever and ever." This means the ſame as the other. At this time the devil will deceive the nations no more. All this is to take place before the reſurrection, and is not the laſt ſtate of wicked men, nor the devil; for it is ſaid in the four laſt verſes of this chapter, that the dead ſmall and great, ſtood before God; that they were judged out of the books; that the ſea gave up the dead; that death and hell gave up their dead; death means the graves, which gave up the bodies in them. Hell gave up the ſouls, and then they were judged; and after this, the ſame death and hell were caſt into the lake of fire. This is called the SECOND DEATH. Here is no mention of day and night; no mention of being tormented in the preſence of the Lamb; no mention of their miſery; for in fire they are all deſtroyed, and none to be found again forever.

When this ſecond death takes place, there will not be a ſinner in exiſtence. The devil and his angels are to be deſtroyed, as well as wicked men. Jeſus tells us what he will ſay to the wicked, at the laſt day. Matt. xxv. 41, "Then ſhall he ſay to them on his left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels." "And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto

the judgment of the great day." The angels, as well as wicked men, are reſerved unto the day of judgment. Wicked angels and wicked men are all to be brought forth at the judgment, and all are then to be deſtroyed. The fallen angels expect to be deſtroyed. They have told of it. Mark i. 23, 24, "And there was in their ſynagogue, a man with an unclean ſpirit; and he cried out, ſaying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? Art thou come to DESTROY US?" It is plain that they expect to be deſtroyed. That the devil will be deſtroyed, is plain from what Paul has ſaid, Heb. ii. 14, "Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might *deſtroy* him that had the power of death, that is the devil." It is plain from this that the devil will be deſtroyed. He is not now deſtroyed, he is caſt out; but he now works in the children of diſobedience, and is worſhipped to this day, as the god of this world; but the Lord will bruiſe Satan ſhortly under the feet of his children. This will be at the day of judgment, not before. This is plain from the ſcriptures; though it is very different from what we have been taught by our miniſters and from the primer.

We are told in the ſcriptures that Chriſt is to reign until he has put down all rule, all authority, and all power, and till he has put all his enemies under his feet, and ſubdued all things unto himſelf. 1 Cor. xv. 24, 25, 26, 27, 28, "Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father, when he ſhall have put down all rule, and all authority and power. For he muſt reign, until he has put all enemies under his feet. The laſt enemy *that* ſhall be deſtroyed is death. For he hath put all things under his feet; but when he ſaith, All things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all."

The things mentioned in these verses, will not be accomplished until after the resurrection, and they never can take place so long as Jesus has an enemy in existence. Jesus now has all power, and rules in the midst of his enemies; but they are not all subdued, for the heathen rage to this day. A man cannot be said to have no enemies so long as one man hates him. The time will come when Jesus will not have one enemy; they will all be slain. It is a certain fact, that all Christ's enemies will all be forgiven or destroyed. Those who blaspheme against the Holy Ghost, shall never be forgiven, neither in this world, nor in the world to come, which will be a world without end.

It is said that Jesus will make an end of sins; finish transgression, and put away sin. Dan. ix. 24, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." John i. 29, "Behold the Lamb of God, which taketh away the sin of the world."

The everlasting righteousness mentioned in Daniel is brought in by Christ, but he has not made an end of sins yet, nor taken away the sin of the world. There are two ways to take away sins, one is to forgive the transgressor, and put him in such a state as that he can never sin again; the other is, to destroy the sinner. Neither of these is wholly done yet; but it will be done at the last day. There never can be an end of sin so long as there is a sinner in existence. If the wicked exist eternally, they will exist sinners, and if they do, then there is no meaning to this, that Christ will make an end of sin, and destroy his enemies, and cause them to perish forever.

What a glorious period will that be, when Jesus shall put down all rule, all authority and power: when he shall put all his enemies under his feet, and make an end of sin! those his enemies, who would not that he should regn over them, being slain before him, and punished with everlasting destruction from the presence of the

Lord and the glory of his power. The earth and heavens will then be new; righteouſneſs will dwell there; the ſaints will all be aqual to the angels, and the wicked will ceaſe from troubling. In this new earth, called the world to come, the followers of Jeſus will enjoy the preſence of him who loved them and waſhed them from their ſins in his own blood. They will have no ſickneſs nor pain, no hunger nor thirſt, no labour nor want, no night nor death, "world without end. This I ſhall deſcribe in the next ſermon.

SERMON XIX.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY," &c.

I HAVE now gone through with a deſcription of thoſe dreadful ſcenes which will follow the thouſand years of Chriſt's reign upon earth; including the great army that ſhall compaſs the beloved City, their overthrow—the day of judgment—the raiſing all the dead, the earth a lake of fire, and the wicked like tares burnt up in the earth, which is reſerved unto fire againſt the day of judgment and perdition of ungodly men. Though theſe things are terrible to the wicked, and lead the moſt firm believer to ſay, "Alas! who ſhall live when God ſhall do this? Yet the pleaſing, glorious, eternal ſcene which opens to us beyond all theſe things in the prophecies is ſo glorious, that viewing it, we almoſt forget all the terror which preceedes the glory which ſhall follow.

The firſt thing John ſaw after the lake of fire, where the wicked were deſtroyed, was the new heavens and earth.

Rev. xxi. 1, "And I ſaw a new heaven, and a new earth, for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea."

There are but four places in the ſcriptures where the new heaven and earth are mentioned, that I can find. The ſecond place beſides this, is in 2 Pet. iii. 13, "Nevertheleſs we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs." This promiſe of a new heaven and earth mentioned by Peter, is recorded in Iſaiah lxv. 17, "For behold, I c

ate new heavens, and a new earth; and the former ſhall not be remembered, nor come into mind." Chap. lxvi. 22, "For as the new heavens, and the new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain."

I ſhall endeavour in this ſermon to ſhew the meaning of the new heavens and earth in theſe verſes.

In former years I was taught, that at the day of judgment, the earth would be deſtroyed, and be no more, and that the wicked as well as the righteous would have an eternal exiſtence, one in heaven, and the other in hell; but, according to the ſcriptures the wicked are to have an end, and the earth abideth forever.

According to the ſyſtem of divinity which we have been in general taught by our parents, ſchool-maſters, and miniſters, contained in the catechiſm, the greater part of the ſcriptures are entirely uſeleſs. The only method which our teachers could invent, (having conſidered the catechiſm a ſyſtem of divinity) was, to tell us that the ſcriptures had a ſpiritual meaning; that is, ſaid one thing and meant another. This is the idea people in general have of them.

With this belief, when they ſpeak of the new heaven and earth, they conſider it to mean a new creature, or one converted to God, or the church of Chriſt, or all the elect, and in this way they explain away almoſt the whole of that bleſſed book where the glory which is to follow the ſuffering of Chriſt is recorded.

A great many people are alarmed at new things, and at once raiſe objections againſt them, becauſe they are new. Theſe ſame people would be much more pleaſed with a new garment, than with an old one.

In reading the account of the new heaven and earth, I have ſome times thought, that this heaven, or air, and the preſent earth, would be reduced back to nothing, and another created in its ſtead; becauſe it is ſaid, Rev. xx. 11, "And I ſaw a great white throne, and him that ſat upon it, from whoſe face the earth and heaven fled away; and there was found no place for them." This at firſt view ſeems to carry ſuch an idea. Iſaiah men-

tions a great change in the preſent heavens and earth. Iſa. ii. 6, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that are therein, ſhall die in like manner; but my ſalvation ſhall be forever, and my righteouſneſs ſhall not be aboliſhed." Paul ſpeaks of this change in the heavens and earth. Heb. i. 10, 11, 12, "And thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands; they ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail."

From all theſe places it is plain that a great change will take place in this earth; though I do not think that another earth will be created inſtead of this; but this earth will be made new. This is declared, Rev. xxi. 5, "And he that ſat upon the throne ſaid, behold I make all things new." The reaſon is given in verſe 4. "For the former things are paſſed away."

The new earth will appear after this is deſtroyed by fire, in the ſame manner as this appeared after the old world was deſtroyed by water: This Peter has declared, 2 Pet. iii. 5, 6, 7, 10, 12, 13, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water and in the water; whereby the world that then was, being overflowed with water, periſhed; but the heaven and earth, which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burnt up. Looking for, and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat. Nevertheleſs we according to

his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs."

I think it is evident that the new heavens and earth will be made of the heavens and earth that now is; like a new veſſel of ſilver or gold made of an old one after it is diſſolved or melted.

I ſhall make a few remarks on the words, HEAVEN, and EARTH, as they are uſed in the ſcriptures, concerning the preſent and a future ſtate.

1. *The word* HEAVEN.

We are told of a new heaven and a new earth, and that the firſt heaven and earth ſhall paſs away.

Many people think that the word *heaven*, always means a place at ſome great diſtance from the earth; or where Chriſt, angels, and ſaints are, this is ſometimes the meaning of the word, but when the ſcriptures ſpeak of the heavens paſſing away, being on fire, waxing old as a garment, and the heavens being rolled together, and of ſigns in the heaven and earth, we are to underſtand the Atmoſphere which ſurrounds the earth. By the Atmoſphere is meant, "the whole maſs of fluid conſiſting of air, aqueous and other vapours, electric, fluid, &c. ſurrounding the earth to a conſiderable height."

That the word heaven, ſometimes means the air, is plain from the ſcriptures. Pſalm civ. 12, "By them ſhall the fowls of HEAVEN have their habitation which ſing among the branches," What is here called *heaven*, is in Matth. called the *air*. Matth. viii. 20, "And Jeſus ſaid unto him,—the birds of the AIR have neſts." In one place we are told of war in heaven, in another, mention is made of the prince of the power of the AIR, which means the ſame as heaven.

It is ſuppoſed that not more than one fourth part of our Atmoſphere is pure AIR; but in the new heavens, all the air will be pure, every thing which is now in the air, when the elements are melted, will be taken away.

The word heaven ſometimes ſignifies the SUN, MOON, and STARS. Chriſt ſays, Luke xxi. 11, "And fearful ſights and great ſigns from heaven." In this verſe he tells of ſigns from heaven; in verſe 25 he ſays, "And

there shall be signs in the sun, and in the moon, and in the stars." This I understand to mean the same as heaven. When it is said that Christ was taken up into heaven, I think it means to the sun, moon, or star. It appears to me from all these things, that Christ is now in the sun, where John saw an angel standing. It is certain that Christ was in sight, when Stephen was stoned, and that Paul saw him after he ascended. These things I leave to the consideration of the readers.

The present situation of the heavens, or air, is very different from what it will be when even the air is made new, as is recorded in the scriptures. In the present state of the heavens, we feel cold, heat, snow, hail, rain, wind, blasts, mildew, poisonous vapours, thunder, and lightning; and diseases of various kinds are in the air, darkness and light are here, with the various seasons of the year, in the new heavens all these things will be done away forever.

From the experiments made concerning the AIR, all these things are possible; and as it is declared in the scriptures that these things which we know are possible shall take place, we may rest assured that the Lord will hasten it in his time.

From all we can see in the sun and stars, they appear to be finished; but the earth, and moon, and air, appear to be in an unfinished state. Surely the air is not perfect, if it was we should feel no inconvenience in it. If the earth and air were perfectly finished, there would be no sickness, pain, nor death, in this world, for in the new heavens and earth which are to be created, there will be no sickness, sorrow, pain, death, nor crying, for the former things will be done away. These remarks must suffice concerning the heaven.

2. *We will notice the* EARTH.

The greater part of this globe, (called by people in general, the earth) is water. According to the most accurate account of this globe, about two thirds of it is water. The account of it in the scriptures gives us this idea. Moses mentions that the waters under the firmament covered the earth, after the waters were divi-

by the firmament. It is ſaid, Gen. i. 9, 10, "And God ſaid, let the waters under the firmament be gathered together unto one place, and let the dry land appear; and it was ſo. And God called the dry land earth, and the gathering together of the waters called he ſeas; and God ſaw that it was good."

At the time of the flood, this earth was all covered with water again for a conſiderable time, and it is likely that the flood made a great change in the appearance of it. The apoſtle Peter ſays, that the earth which then ſtood out of the water and in the water periſhed, and that the heavens and earth which are now, by the ſame word, are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men; and that the elements ſhall melt with fervent heat. We conſider four elements; fire, water, earth, and air. The three laſt muſt be the elements to be melted.

There is proof in abundance that this earth is reſerved unto fire, beſides what is mentioned in the ſcriptures. The abundance of combuſtible matter in and on the earth is one proof, and the amazing fires, continually burning in the bowels of the earth which often breaks out from the tops of mountains, in different parts of the earth, are awful evidences that this earth will ere long be on fire. And inſtead of thinking it impoſſible that any ſuch thing will ever take place, whoever has a ſmall knowledge of the ſituation of the fire in the earth, muſt wonder why it has not been on fire long ago.

What an amazing fire that muſt be at the laſt day, into which the wicked will be caſt, which ſhall not only burn up all the wicked, and all the works on the earth; all the buildings by land and ſea, and every thing which ſhall grow out of the ground; but which will melt the earth, and even the water and every thing in the air, and make of the earth one pure, ſolid, glorious body, without any ſea! O what an amazing thought is this! Language fails to deſcribe the important event!

When the old world was overflown by water, the wicked were all ſwept away, ſo ſhall it be at the laſt day. Noah and his family were preſerved above the earth, and

deſcended from his ark, with his family to repoſſeſs the earth wherein dwelt righteouſneſs. So ſhall it be at the laſt day, the ſaints being raiſed above all this terror, will after this, inherit the new earth forever.

This earth is capable of being brought into a moſt glorious ſtate by fire. This is evident from what is done with parts of it now. How many precious ſtones are there? Conſider the coral, the pearl, the gold, ſilver, and braſs, &c. which are brought to an aſtoniſhing ſtate by fire. What is all our glaſs but earth brought to that ſtate by fire. If men do all theſe things by fire, what will the creator do? Theſe things are facts, and when I find theſe glorious things mentioned in the ſcriptures to be poſſible, and read that they ſhall take place, I am conſtrained to believe they will certainly come to paſs.

It is ſaid of the new earth that there ſhall be no more ſea. Rev. xxi. 1, "And I ſaw a new heaven and a new earth, for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea." This ſhews that after the elements are melted, it will be all earth, and all pure both the earth and air. I think that after the elements are melted, the earth will be a tranſparant body, and on this account there will be no night. Now the earth being a dark body, the ſun is prevented from ſhining upon the earth a part of the time in every twenty four hours in ſome parts; and in others the ſun is hid for a long time in one part of the year. Being pure it will be all light. The inhabitants of this earth are mortal, and this earth is exactly ſuited to their mortal ſtate. When the redeemed of the Lord are immortal, at the reſurrection of all that are in their graves, this earth will be made as ſuitable for thoſe who are immortal, as it is now for thoſe who are mortal. We all know what is meant by making things new, it is making them over again, or bring them into another form. world men are made new creatures; are created in knowledge and holineſs. While we ſee ſuch things take place, can we think it ſtrange that this earth ſhould be made new as will as its inhabitants? Eſpecially when God has ſaid, "behold I create all things new." Th

things are proved before our eyes, not only in the ſcriptures but in creation too.

Some ſuppoſe that this new heaven and earth are to be in the time when Chriſt reigns on earth a thouſand years; but I think that this is certainly a miſtake, which every perſon may ſee if he conſiders the following things;

1. Chriſt's reign upon the earth before the laſt judgment, is to be only one thouſand years, at which time, ſatan is to be bound, and the dead ſaints are to riſe to reign in that time with Chriſt; while the reſt of the dead are to remain in their graves till after the thouſand years; but in the new earth which is to be created after the firſt is paſſed away; thoſe who are ſaved, are to reign with Chriſt forever and ever.

2. In the thouſand years of Chriſt's reign upon earth, there is to be ſea as well as earth; but in the new earth, there will be no more ſea. Rev. xxi. 1.

3. The thouſand years will end before the ſecond reſurrection, at which time the ſea will give up its dead, of courſe this muſt take place before the new earth where there will be no ſea.

4. In the thouſand years Jeruſalem is to be built, and called Jehovah Shammi; in which will be a temple or houſe, far exceeding that built by Solomon, where the nations of the earth ſhall reſort to worſhip. See Ezek. xliii. xlviii.—In the new earth, the new Jeruſalem is to come down from God out of heaven. This city is to be twelve thouſand furlongs ſquare, or fifteen hundred miles ſquare, which is ſix thouſand miles in circumference; Rev. xxi 16. In this city in the new earth, there will be no temple; while in the city in the thouſand years there will be a temple about one mile ſquare. Rev. xxi. 22, "And I ſaw no temple therein; for the Lord God Almighty and the Lamb, are the temple of it."

5. In the thouſand years they will need the light of the ſun, and moon, and ſtars, for there will be day and night; Iſaiah xxx. 26. But in the new earth, there will be no need of either of thoſe lights; by reaſon of the ſuperior light. Rev. xxi. 23, "And the city had no need of the ſun, neither of the moon to ſhine in it, for the glo-

ry of God did lighten it, and the Lamb is the light thereof."

6. In the thouſand years ſome will die; but in the new earth, there is no death. Rev. xxi. 4, "And there ſhall be no more death."

Theſe things prove that the new heaven and earth will appear after this preſent ſtate of things are at an end, when Chriſt ſhall put down all rule, all authority and power, when the Son himſelf ſhall be ſubject, that God may be all in all.

A few words more ſhall cloſe this ſermon.

This Sermon contains a ſhort account of the laſt but two, of the glorious things which ſhall be hereafter. The new heaven and earth are as plainly deſcribed in the ſcriptures as the reſurrection of the dead, or the laſt judgment; and though many people think there will be a judgment day; yet when they are told from the ſame book that there will be a new heaven and earth beyond that, or that God will make all things new; at once they ſay, "doth he not ſpeak parables?"

We have certainly the ſame reaſon to believe that the heaven and earth will hereafter be made new, as we have to believe that mortal men will become immortal; when they are immortal, they will be pure: then they will want a place of reſidence pure and perfect as they are; the new heaven and earth will be the place; being as completely ſuited to their ſituation when immortal, as this heaven and earth now is for men who are mortal. As to the notion men have of an heaven beyond the ſun, moon, and ſtars, it ſavours of paganiſm and not of Chriſt. There is no doubt but Chriſt aſcended up to heaven; but I believe it was to the ſun, or to ſome of the worlds we call ſtars or planets.

The pagans and mahometans, tell us of heavens, deſcribed in the form of cities or temples, a Paradiſe of ſenſual joys, or the Eleſian Fields, theſe things are but imaginary things borrowed or formed from realities in the ſcriptures; theſe are the counterfeits, but the true coin found recorded in the ſcriptures of truth. There is great glory in the heaven and earth at the preſent ti

and we are ſtruck with aſtoniſhment, while we conſider the heavens the work of God's fingers, the moon and ſtars which he has ordained, and of the earth we may ſay, it is full of thy riches, and full of his glory. O how much of God's riches and glory does this preſent earth contain! as well as the heavens or Atmoſphere! Many are ſaying, "what a poor miſerable world is this!" Where is it poor? Where is the place on earth that God's goodneſs, riches, and glory are not ſeen?

How immenſe are the riches of this earth in its preſent ſtate! How full of gold, ſilver, braſs, iron, all manner of precious ſtones, pearls, corals, &c. what riches are there in cattle and creeping things, what an abundance for food and clothing does the earth afford, with other delights of life. How full of riches are the ſeas, in every part of the world, who can count theſe riches! Look upward, ſee the beauty of the heavens and read the riches there, how valuable is the air in which we breathe; the light of the ſun, moon, and ſtars! Which of them can we part with? Surely he gives us all things richly to enjoy! Why do men make theſe complaints? Becauſe they abuſe the bleſſings of heaven, deſpiſing the riches of his goodneſs, and forbearance, and long ſuffering, conſuming the mercies of God upon their luſts. If the heavens and earth are thus glorious, and full of riches now, O what will they be when made new, and ſuited to the ſtate of ſaints immortal! When no peſtilence ſhall infect the air, nor lurk in any path we tread! When the air, the water, and food will all be life; when righteouſneſs ſhall dwell in the earth forever, inſtead of having a tranſient reſidence. Then, O then the curſe brought on the earth for the firſt Adam's ſake, ſhall be forever removed for the ſake of the ſecond Adam, the Lord from heaven. Night will then be forever paſt, and one eternal noon ſhall gladden the hearts of the happy bleſſed forever; death, tears, crying, pain, loſs, and every ill, ſhall be ever excluded from that happy ſtate with all who work abomination, or make a lye.

This is the earth which the meek shall inherit, the earth which abideth forever, where the righteous shall shine world without end. Who is there that would wish to fail of this glory? Each one will say, "Let my last end be like that of the righteous." To have this glory, seek first the kingdom of God and his righteousness, and all these things shall be added unto you.

"Only believe, and then sing on,
Heaven is yours forever."

What more is needful to make the bliss of those who shall be immortal complete? One thing more; the holy city new Jerusalem, which shall be in the new earth, with the river of water of life, and the tree of life in the midst of the city. These things I shall endeavour to describe in the next Sermon.

SERMON XX.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY." &c.

THROUGH various ſcenes of terror, wars, ſongs, victories, and the world on fire, we have at laſt arrived to the laſt thing mentioned in this courſe of Sermons, and to the laſt thing that is to take place as it reſpects this earth forever; viz ...

"THE NEW JERUSALEM, where the ſaints ſhall dwell forever, after all the wicked are puniſhed with the ſecond death."

The ſame ſure word of prophecy which has been a light ſhining all the way through theſe ſermons, while attending to thoſe things that have and are to be fulfilled, is ſufficient to teach us all we need to know concerning the New Jeruſalem, where the ſaints ſhall dwell forever, beyond all the changes which are to take place, until the NEW JERUSALEM ſhall be ſeen, coming down from God out of heaven prepared as a bride adorned for her huſband.

This city, the new Jeruſalem, which is to be the reſidence of the ſaints forever, is plainly deſcribed in the ſcriptures of truth, and particularly in the new teſtament. John tells us of the new heaven and earth, and that there was no more ſea; and after mentioning this; proceeds immediately to mention and deſcribe the NEW JERUSALEM; Rev. xxi. 2, "And I John ſaw the Holy City, NEW JERUSALEM, coming down from God out of heaven, prepared as a bride adorned for her huſband."

This city which will be seen in the new earth, is mentioned in other parts of the scriptures, by seven different words and expressions; which all mean the same thing as the words, NEW JERUSALEM. This I shall shew before I proceed to describe this holy city.

1. The first words besides *New Jerusalem*, which are used to describe this city, is, "*The Holy City;*" in this verse, "And I John saw the *Holy City*, new Jerusalem." Rev. xxii. 19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the HOLY CITY." It is certain that the holy city, and new Jerusalem, both mean one.

2. The NEW JERUSALEM is called, "*The tabernacle of God;*" Rev. xxi. 3, "And I heard a great voice out of heaven, saying, behold, the TABERNACLE of God is with men." What is called the holy city, and new Jerusalem, in verse 2, is here called the TABERNACLE of God. It is evident that the tabernacle of God mentioned here means the same as the new Jerusalem.

3. This new Jerusalem is called the heavenly Jerusalem, and city of the living God which he has *prepared* for them that love him. Heb. xii. 22, "But ye are come to mount Zion, and unto the city of the living God, the heavenly Jerusalem." This agrees with the new Jerusalem coming down from God out of heaven. Heb. xi. 16, "But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath PREPARED for them a city." This city, appears to be the same as the new Jerusalem. This city is *prepared*, and so is the new Jerusalem; *prepared* as a bride adorned for her husband; and though the elect will set down with Abraham, Isaac, and Jacob, in the kingdom, when Christ reigns on the earth, yet after all this, they will enjoy a city already prepared for them from the foundation of the world.

4. This NEW JERUSALEM, is by Paul called the Jerusalem which is above. Gal. iv. 26, "But JERUSALEM which is above is free, which is the mother of us all." Paul in this verse tells us of a Jerusalem which is above;

this is the one John saw coming down from heaven. It is now above, but it will after the new earth is created, come down from heaven to the earth.

5. This same new Jerusalem is called by Paul, a building of God, Eternal in the heavens. 2 Cor. v. 1, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This appears to be the same as the heavenly Jerusalem, and holy city.

6. This new Jerusalem is called a kingdom prepared from the foundation of the world, the same as the city *prepared*. Matth. xxv. 34, "Come ye blessed of my Father, inherit the kingdom *prepared* for you from the foundation of the world." In Rev. the holy city is said to be the residence of the saints, here they are invited to a kingdom. In other places mention is made of a city PREPARED. Christ says, I go to prepare a place for you, in his Father's house; here it is said the kingdom is PREPARED for them, which must mean the same thing, or else there are contradictions in the scriptures.

7. This new Jerusalem is in three places called PARADISE. Luke xxiii. 43, "And Jesus said unto him, verily I say unto thee, to day shalt thou be with me in Paradise." What is here called Paradise, is in the verse before called Christ's kingdom. The thief said to Christ on the cross, "Lord remember me when thou comest into thy kingdom." That PARADISE means the new Jerusalem, is plain from Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the PARADISE of God." We are told by Christ, that the tree of life is in the midst of the PARADISE of God. In Rev. xxii. 2, we are told that the tree of life was in the midst of the street of the holy city, the new Jerusalem, which plainly proves that the new Jerusalem, and PARADISE mean one thing. This is where Paul was caught up, and heard unspeakable words.

I think that whoever compares these places together, will find that all these different expressions in different parts of the scriptures refer to one thing; the NEW JERU-

SALEM, which will be seen in the new earth, an eternal excellency, the joy of the whole earth.

All these places of scripture mean something; and the nations of the earth in general have an idea of a place of bliss hereafter, as well as of happiness in a future state. It is evident that all the nations of the earth have borrowed their notions of a PARADISE, or heaven to come from the one described in the scriptures of truth. Wherever there is counterfeit, it is a sign of true coin; when a false Paradise is described, there must be a true one. Had there been no truth, a lye could not have been told. A lye is a certain sign of truth. From all I can learn from the scriptures, this is the sum;

1. What is called the new Jerusalem—the holy city—the heavenly Jerusalem,—the city of the living God—the Paradise of God, &c. is now created, and prepared from the foundation of the world, and has now the glory of God in it. It is now the city which hath foundations, whose builder and Maker is God. This appears plain to me from the scriptures that have been mentioned in this discourse.

2. It is plain that Jesus Christ, the angels and all the translated saints, and those who rose from the dead at Christ's resurrection, are now in this city called Paradise. Christ said to the thief, "This day shalt thou be with me in Paradise." It has been proved to be the new Jerusalem. This is where Paul was carried at a certain time. When Christ comes to reign on the earth, all the saints who are now with him in the new Jerusalem he will bring with him. This is what Moses and Elias now enjoy. This is the holiest of all where Christ has now entered; of which the holy place in the old tabernacle and temple were patterns. This is mentioned in Heb. viii. 1, 2, "Now of the things which we have spoken, this is the sum; we have such an high Priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." The old tabernacle, Moses pitched, but the tabernacle where Christ is gone, the Lord pitched. This means the new

Jeruſalem; becauſe when John ſaw the new Jeruſalem come down from heaven, the cry was—"Behold the tabernacle of God is with men, and he ſhall dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God."

3. This New Jeruſalem, called the tabernacle of God, is to come down from heaven after the earth is new. It is plain that this city will be moved, by the name given it; the tabernacle, which means a moveable building.

That this city which is now built will come down from heaven, to the new earth all prepared to dwell in, is as certain as it is that a bride is adorned for her huſband, and no other. Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jeruſalem, which cometh down from heaven from my God."

In this verſe Jeſus mentions the new Jeruſalem as the city of his God, and ſays it cometh down from heaven from his God. When we read that an angel came down from heaven, we ſuppoſe it was true. When we read that Chriſt ſhall come down from heaven, it means that he will ſtand at the latter day on the earth. When we are told the new Jeruſalem cometh down from heaven, we have the ſame reaſon to believe it will ere long come down, as we have to believe Chriſt will come down from heaven hereafter. Chriſt ſpake of its coming down from heaven; but John had a viſion of it deſcending to the new earth. Rev. xxi. 2, 10, "And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband."

What can be more evident than this, that this city will deſcend from heaven to earth where men will enjoy God in the city? This is further explained in verſe 10, "And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God." Three times this city is mentioned as coming down from heaven "*which cometh down out of heaven from my God.*" Chap.

ii. 12, "*Coming down from God out of heaven.*" Chap. xxi. 2, "*The holy Jerusalem, descending out of heaven from God, ver.* 10.

If these things do not convince men that this city, this paradise of God will come down from heaven, then I must conclude that they do not receive the testimony God has given of what Christ says are the true sayings of God. The Lord Jesus knew that many would think these things concerning the city to be similitudes, or things different from what is said of them; and that we might believe that what is said of the new Jerusalem means as it says; he has in the last of this book mentioned several important things; which appear to me duty to mention before I proceed to describe the city.

Rev. xxii. 6, 7, "And he said unto me, these sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things that must shortly be done. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." These two verses follow the description of the holy city; and it is declared that what is said of the city, is faithful and true, and that an angel was sent by the Lord God to shew his servants those things which must be shortly done. After this it is said, verse 16, "I Jesus have sent mine angel to testify these things in the churches." By this we are taught that it is meant, that the churches, as well as the servants of God should know these to be true, and no parable.

To conclude the whole of what Christ has said concerning the new Jerusalem, he has warned every man not to add or diminish from what he has said of the holy city, and those who shall dwell there. Verses 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto those things, God shall add unto him the plagues that are written in this book; and if any man shall take away from words of the book of this prophecy, God shall take av his part out of the book of life, and out of the holy ci and from the things that are written in this book.

which teſtifieth theſe things ſaith, ſurely I come quickly, Amen. Even ſo come Lord Jeſus."

Theſe things concerning the city are here conſidered a prophecy of things to come, and the perſon who ſhall dare to make the prophecy anything beſides what it is ſaid to be; is threatened with a loſs of that glory which all who believe ſhall at laſt enjoy.

According to this declaration we are ſafe in believing that what is called a city in theſe chapters means juſt ſuch an one as is here deſcribed.

I ſhall now proceed to the deſcription of the new Jeruſalem, as it is laid down in the two laſt chapters of Revelation. In the deſcription of this city, there are ſeveral particulars mentioned in theſe two chapters:

1. The new Jeruſalem—Holy city—and Tabernacle of God.

The word Jeruſalem ſignifies "the viſion or poſſeſſion of peace, or, they ſhall ſee peace." It is made of two words, JERU, they ſhall ſee, and SALEM, which means peace. This city which is to come down from heaven is the new Jeruſalem, in diſtinction from the Jeruſalem at this time, or in the thouſand years of Chriſt's reign upon earth. It will be new and ſuitable for the new heaven and earth, and for theſe new creatures who ſhall dwell there forever. It is called the holy city, becauſe every part of it will be holy, and all who ſhall dwell there will be holy, and all their employment will be of the ſame nature of the city. No unholy perſon will ever have admittance there:

"Thoſe holy gates forever bar,
Pollution, ſin, and ſhame,
None ſhall obtain admittance there,
But followers of the Lamb."

It is called the Tabernacle of God, becauſe of its being moved from heaven to earth, and becauſe God will dwell there, with his people forever.

2. The extent of the city is mentioned; ver. 16, "And the city lieth four ſquare, and the length is as large as

the breadth. And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal."

How exceedingly great must this city be? Twelve thousand furlongs square, that is fifteen hundred miles in length and breadth. This makes it six thousand miles in circumference; but when the new earth appears, without any sea there will be room enough to receive it. It must be remembered, that when this city comes down, it will be prepared as a bride adorned; its builder and Maker is God; and it will come down with the foundation, wall, street, and all done. Some have thought the height of the wall will be equal to the length and breadth of the city; but this is a mistake, the wall is said to be one hundred and forty four cubits high, this I shall notice hereafter.

The meaning of the height being equal is, that there is one entire level to the street and top of the wall. It is not like Jerusalem, or Rome, built on mountains. Though this city is to be so large; yet we are not to suppose that this city is to contain all that will be saved; for it is mentioned that the kings of the earth, (which means the new earth) do bring their glory and honor to it. There are principalities and powers, now in heavenly places, among angels; and in the world to come, there will be principalities and powers, this Paul has mentioned, Eph. i. 21, chap. iii. 10,—This city thus large will be the chief place of resort from all parts of the earth where saints immortal will dwell; for when the new heaven and earth are created, the righteous will dwell all over the earth. Peter says, "We according to his promise look for new heavens and earth, wherein dwelleth righteousness." O how the glory of God will shine in such an holy city, of such magnitude!

"This heavenly city is the masterpiece of architecture ever reared by the great builder. Its very form, a cube, is perfection itself, no other form could equal it, and its stupendous greatness astonishes us beyond measure! Fifteen hundred miles in length, and breadth! What a city is this? Whose superfices contain two millions and a

quarter of ſquare miles, and its ſolid contents, three thouſand, three hundred and ſeventy five millions of cubit miles! And there might ſtand at once on the ground of this city, without touching each other; fifteen billions, ſix hundred and eighty one thouſand, and ſix hundred millions of men! (allowing two feet ſquare, or four ſquare feet) which would be more than could be born in four hundred ninety ſix thouſand, nine hundred and thirty years, at the rate of ſixty perſons in each minute.

The uſe of theſe calculations is to ſhew the amazing greatneſs of the city, and to make it evident, that the number of the ſaved, (though ſo many will die the ſecond death) is inconceivable, ſince God has prepared ſuch a vaſt city for them."

3. *The meaſure of the wall of Jaſper around the city.*

Verſe 17, 18, "And he meaſured the wall thereof, an hundred and forty four cubits, according to the meaſure of a man, that is the angel, and the building of the wall of it was JASPER." The height of the wall of this city, is ſaid to be an hundred and forty four cubits; allowing a cubit to be one foot and an half, it would make the wall two hundred and ſixteen feet high. The wall itſelf is ſaid to be *Jaſper*, a moſt precious ſtone. Think a moment of a city ſix thouſand miles in circumference, with a wall two hundred and ſixteen feet high, and that wall of white *Jaſper*, what glory is this! It far exceeds all that mortals have ſeen. Remember he whoſe power created the heavens, the earth, and ſea, and man upon the earth, can eaſily ſhew his creatures ſuch a city as this. It is added that the city thus walled, was pure gold, like unto tranſparant glaſs. How rich! How glorious! How beautiful! Bleſſed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.

4. *The foundations of the wall of the city is mentioned.*

Verſe 14, 19, 20, "And the wall of the city had twelve foundations and in them the names of the twelve apoſtles of the Lamb. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation *was* Jaſper; the ſecond,

ſapphire; The third, chalcedony; the fourth, an Emerald; The fifth, ſardonyx, the ſixth, ſardius; the ſeventh, chryſolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryſoprafus; the eleventh, a jacinth, the twelfth, an amethyſt."

In the temple built by Solomon there were twelve ſtones or foundations on which it ſtood; three on each ſide, and in the days of Chriſt, the adorning of the temple was ſuch, that the diſciples were charmed with the glory of it; but what was all that compared to the glorious foundations of the new Jeruſalem which John ſaw when he had a viſion of things to come! Theſe foundations are deſcribed as very glorious on two accounts;

1. On account of the precious ſtones with which the foundations were garniſhed; theſe are ſaid to be twelve, one precious ſtone to each foundation.

As it is likely many of my readers are unacquainted with theſe precious ſtones mentioned as the garniſhing of the foundations of this city; and as many wiſh to have an account of them; I ſhall here give a ſhort deſcription of them, that each one may have an increaſing idea of the glory of that city prepared; which ſhall ere long come down from God out of heaven.

1. The firſt foundation was garniſhed with JASPER.

This is a precious ſtone. There are fourteen varieties of Jaſper. 1 The firſt colour is green. 2 Red. 3 Yellow. 4 Brown. 5 Violet colour. 6 Black. 7 Bluiſh gray. 8 Milkey white. 9 Variegated with green, red and yellow clouds. 10 Green with red ſpecks. 11 Veined with various clouds. 12 Jaſper with various cloud coloured zones. 13 That which has various colowrs mixed promiſcuouſly without any order. 14 That which contains ſome particles of agate, called agatized Jaſper. A foundation garniſhed with Jaſper of either of thoſe colours muſt be glorious indeed. The Jaſper which is moſt valued, is the green, ſpotted with red or purple.

2. The ſecond foundation was garniſhed with SAPPHIRE. The ſapphire is a genus of precious ſtones, and of a blue colour, and is the hardeſt of all except the ruby and diamond.

5. The third foundation was garnished with CHALCEDONY. This is a GEM, there are four known species of the *chalcedony*. 1 A bluish white one. 2 The dull, milkey veined chalcedony. 3 The third is a brownish black, dull, and cloudy one. 4 The fourth is the yellow and red chalcedony, superior to all the rest in Beauty.

4. The fourth foundation was garnished with an emerald. The emerald is a precious stone and the softest of all precious stones, it is considered the most beautiful of all the gems, being in general of a green colour. There are two kinds, the pale green, and dark green.

5. The fifth foundation had a SARDONYX. This is another of the precious stones, consisting of a mixture of the chalcedony and carnelian. It is found, 1 Striped with white and red strata; 2 white with red dentritical figures.

6. In the sixth foundation was the SARDIUS, this precious stone is of the colour of blood.

7. In the seventh foundation was the stone called CHRYSOLITE, the colour of this stone is yellow like gold.

8. In the eighth foundation was the stone called beryl; this stone is of a bluish green colour, it never receives any admixture of colour into it, nor looses the blue and green, but has its genuine tinge in the degrees from a very deep and dusky to the palest imaginable of the hue of sea-water.

9. In the ninth foundation was the TOPAZ; this stone is of the same colour as the chrysolite, having the colour of gold.

10. In the tenth foundation was the *chrysoprasus*; the colour of this stone is green, having a yellowish tinge inclining to blue, like the green leek.

11. In the eleventh foundation was the *jacinth*; this stone is of a purple or violet colour, from whence it has its name.

12. In the twelfth foundation was the *amethyst*. The Amethyst is a transparent gem, of a purple colour, which seems composed of a strong blue and deep red, and, according as either of these prevails, affording different tinges of purple, sometimes approaching to violet, and sometimes, even fading to a pale rose colour.

These precious stones are all small in this earth, and appear to me as samples, to let all know the glory of the new Jerusalem by, like a translated Enoch as a sample of all the saints; how a few of these things draw our attention; but what are all these compared to a city great and glorious, garnished all around with such precious stones.

2. These foundations are described as being very glorious, on account of the names in these precious stones. There are three foundations on the east, three on the north, three on the south, three on the west; and in each foundation one of the names of the Apostles of the lamb. While the names of the wicked shall rot, the apostles who have had their names cast out as evil, here shall have their names in everlasting remembrance, engraved on the foundations of the city, while they within enjoy glory forever.

As there are three foundations on a side, there will be three names upon each side, in a length of fifteen hundred miles, thus.

On the east three names;

——PETER.——ANDREW.——JAMES.——

On the north three;

——JOHN.——PHILIP.——BARTHOLOMEW.——

On the south three;

——THOMAS.——MATTHEW.——JAMES.——

On the west three;

——THADDEUS.——SIMON.——PAUL.——

It is impossible for mortals to describe what Christ promised his apostles and all who follow him, in the world to come.

5. *Having mentioned the foundation, we proceed to mention the gates which are twelve.*

Vtrſe 21, "And the twelve gates *were* twelve pearls; every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparant glaſs." The gates of the new Jeruſalem, are ſaid to be twelve in number, three upon each ſide; and each one is ſaid to be one pearl. How glorious! and how rich! The pearl which we are acquainted with, is a hard, white, ſhining body, uſually roundiſh, found in a teſtaceous fiſh, reſembling an oyſter. The fineſt pearl is pure white, and not dead and lifeleſs; but clear and brilliant, and is perfectly free from any ſpot or ſtain, and their ſurface is ſmooth and glaſſy, and they bring their natural poliſh with them, which art is not able to improve.

"Pliny ſays, that pearl are the moſt valuable and excellent of all precious ſtones; and from our Saviour's comparing the kingdom of heaven to a Pearl, it would ſeem that they really were held in ſuch high eſtimation at that time." We are told that *Servila*, the mother of *Brutus*, preſented one to Ceaſar, of the value of 50,000*l.* ſterling. *Cleopatra*, had one valued at 250,000*l.* ſterling.

The foundations are ſaid to be garniſhed with all manner of precious ſtones; but the gates are compoſed of the moſt precious of all. Theſe gates are deſigned as an ornament to the city, for they are never to be ſhut againſt any, ſo that the kings of this new earth will ever be at liberty to bring their glory and honor to it, and to acknowledge the king of kings—verſe 25, "And the gates ſhall not be ſhut at all by day; for there ſhall be no night there.

The city which ſhall be built in the thouſand years will have gates, that the riches of the Gentiles may be brought into it, at that time there will be day and night; but in the new earth, there will be no night, but one eternal day.

As the twelve foundations of the wall had in them the names of the twelve apoſtles of the lamb, ſo the gates had in them the names of the twelve tribes of Iſrael.

It is likely the names of the twelve tribes were placed in the gate directly over the names of the apoſtles, in the foundations.

On the eaſt three;

——REUBEN.——SIMEON.——LEVI.——

On the north three;

——JUDAH.——ZEBULON.——ISSACHAR.——

On the ſouth three;

——DAN.——GAD.——ASHUR.——

On the weſt three;

——NAPHTALI.——JOSEPH——BENJAMIN.——

This is mentioned in verſe 12, "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael." In addition to all this glory of the gates of pearl, it is ſaid that there were twelve angels placed at the gates of the city, that each one who enters the gates, may by them be welcomed into the city, wherever they come from the different parts of the new earth to bring the glory and honor of the ſaved nations to it, and for the kings of the new earth to bring their glory and honor there.

We have now given a ſhort ſketch of the outward glory of the new Jeruſalem, as ſeen by the beloved John on the Iſle of Patmos; which conſiſts in the name, the extent of the city—the meaſure of the Jaſper wall—the garniſhing of the twelve foundations; the names of the twelve apoſtles—and the gates of pearl, with the names of the twelve tribes of Iſrael, and the twelve angels at the gates. This is the outward glory of the city, we will now "en-

ter in through the gates," and view the city within, and see the greater glory there.

When we count over the glorious things within the city, we find twelve mentioned in the two last chapters of Revelation.—

1. *The pavement of the City, and the street.*

This is said to be pure gold like transparant glass,—Chap. xxi. 18, 21, "And the city was pure gold, like unto clear glass—And the street of the city was pure gold, as it were transparant glass." There is but one street mentioned in the whole city, for there are no public or private buildings, but the whole city is one public walk. What a glorious city is this, that even the street, or ground of the whole is of gold, which is in appearance like clear glass! Pure gold indeed! as though it was designed for the pure in heart.

2. Another part of the glory in this city is the river of water of life running from the throne of God& the lamb. Chap. xxii. 1, 14, "And he shewed me a pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb." There is no doubt in my mind that this will be a real river as well as a real city, if we explain away one, we may the other. In the thousand years of Christ's reign on the earth, waters are to issue out from the sanctuary, from the house, and to run down into the dead sea,& there is to be trees on each side of the river, for food and medicine; in this city, as there is no temple, the river is to proceed from the throne. It is certain that creatures will always need support from the creator, and this living water will be one part of it; It will benefit all the inhabitants of the new earth, as well as those of the new Jerusalem forever.

3. Besides the glory of the city on account of the river, we are told of a tree of life in the midst of the street and on either side of the river. Chap. xxii. 2, 14, "In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. Blessed are they that do his commandments, that they

may have right to the tree of life, & enter in through the gates into the city. Chap. ii. 7, "He that hath an ear let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

This tree of life is described as very large, extending it's branches across the river and into the street on either side of the river, the whole ground of the city is street. This tree is said to bear twelve manner of fruits, and to yield her fruit every month, and it is designed for food and constant health to the nations that are saved, who walk there.

Many are surprised at hearing that those who are immortal will eat and drink, in the new earth. Did not Christ who was raised immortal, eat and drink with his disciples after his resurrection? Did he not promise his disciples that he would not drink of the fruit of the vine till he drank it new in his Father's kingdom? Did he not promise the apostles that they should eat and drink with him in his kingdom? He certainly did. This will be done when in the thousand years the apostles shall set on twelve thrones judging the twelve tribes of Israel; in the new Jerusalem how much more will they enjoy! We are told here why he promised them that they should eat and drink with him, because the tree of life and river of life, is prepared for that very purpose, "For the lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

4. In addition to all this glory we are told that the throne of God and the Lamb are in the city. Chap. xx. 1, 3, "Proceeding from the throne of God and the Lamb. But the throne of God and the Lamb shall be in it."

In the temple Solomon built, the glory of God was seen when Solomon prayed. There was the presence of God, and Solomon whom he had appointed to reign over Israel; but in this city behold a greater than Solomon! John saw the city, "having the glory of God." His presence was seen by John in a more wonderful manner

than it was in the days of Solomon. On this throne where the glory of God is seen, Christ the Lamb is to reign world without end. This throne he is on now in heaven, and when the new Jerusalem comes down from God out of heaven, this throne will be on the new earth in the new Jerusalem, then will the shout be heard, out of heaven, which John mentions, Rev. xxi. 3, "And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." O the glory of that city.

5. *The light of the city is next mentioned.* Chap. xxi. 11, 23, "And her light was like unto a stone most precious, even like jasper stone, clear as crystal. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light of it."

In the thousand years of Christ's reign I think from what Isaiah says, the light will be greater than it is now. Isaiah xxx. 26, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." * This evidently refers to the time when the Jews are restored, but the city in the new earth will have a light superior to the sun, moon, stars or candles; the glory of God and the Lamb will be the light. When the angel came to the shepherds, his light turned night into day. When Paul was on his way to Damascus he saw a light above the brightness of the sun. When Christ was on the mount the apostles saw something of that light which he will make in the new Jerusalem. John saw Christ on the isle of Patmos, he says, "His eyes were as a flame of fire, and his countenance was as the sun shining in his strength." Rev. i. 14, 16,—This light will not be like the sun, seen only part of the time, but the glory of God and the Lamb will be a constant light, causing the inhabitants to be strangers to night and darkness.

6. Another part of the glory in the city is the temple. In the old Jeruſalem, the temple built by Solomon was a great ornament to the city, and David ſaid, Pſal. lxviii. 29, "Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee." The temple or houſe which will be built in Jeruſalem, in the thouſand years of Chriſt's reign will be ſo glorious, that it will attract the attention of the moſt diſtant nations. Iſa. ii. 1. But what are all theſe to the temple which ſhall adorn the new Jeruſalem! Not a temple built of wood, ſtone, iron, braſs, ſilver, gold, or precious ſtones; John ſaw none of theſe; but he who is the light, is the temple. Rev. xxi. 22, "And I ſaw no temple therein, for the Lord God Almighty, and the Lamb are the TEMPLE of it." What more can be wanted? To have the glory of God in the face of Jeſus continually encircling us, is all the temple the ſaved nations will need forever.

With all this outward and inward glory, without citizens to dwell there we ſhould ſee a great lack indeed. Theſe are mentioned, verſe 24, "And the nations of them which are ſaved ſhall walk in the light of it." Theſe are the ones who confeſſed Chriſt here, and endured to the end, ſuch as were waſhed in his blood, who had experienced the waſhing of regeneration, and renewing of the Holy Ghoſt, who had forſaken all for Chriſt, out of every nation, kindred, tongue and people. Here is nothing mentioned of that *pagan fable*, that ſome who are purged in fire after the day of judgment, will at laſt enter there; but thoſe who are filthy ſhall be filthy ſtill. It is ſaid ver. 27, "And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lye, but they which are written in the Lamb's book of life."

It is all in vain for us to think we ſhall enter into that city at laſt, if in this world we work iniquity. Chriſt has told us who will have their part in the lake of fire, and will be ſhut out of the city, Rev. xx. 8, "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with

fire and brimſtone, which is the ſecond death." He has alſo told us who will enter into this city, chap xxii. 14, "Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

8. In addition to all this there will be no curſe on the city, or its inhabitants forever. Ver. 3, "And there ſhall be no more curſe." The preſence of God and the Lamb will prevent all this forever.

9. As all the new earth will be inhabited by the ſaved nations forever, they will bring their glory there, when they ſhall come to acknowledge the king of glory as the author of all their glory and joy. Ver. 26, "And they ſhall bring the glory and honor of the nations to it. This city will be the metropolis of the whole new earth.

10. It is plain to me that there will be kings under Chriſt and over thoſe who are ſaved. He could not be king of kings if there were no other kings under him. Theſe are the kings which are to reign with him on the earth forever. Theſe are the kings of the earth, (the new earth) who will bring their glory and honor to the new Jeruſalem, and who will conſider Chriſt as the giver of all they enjoy. Ver. 24, "And the kings of the earth do bring their glory and honor into it."

Many people think there will be no order or government, after this world, in the world to come; but whoever reads the new teſtament will find that there will be principalities and powers in the world to come far exceeding what is known here.

Heb. ii. 5, "For unto the angels hath he not put in ſubjection the world to come whereof we ſpeak." Paul mentions the names that are to be named in the world to come, as well as in this world, including principalities and powers, and conſiders Chriſt above them all, in this and the world to come. Eph. i. 21, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come." This world to come means the new heaven and earth. There are now principalities and powers in heaven as well as in the earth. Eph. iii.

10, "To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God."

11. Another part of the glory of this city is, that all who have been his faithful servants here, shall see his face there, and have his name in their foreheads, and behold his glory. Verse 4, "And they shall see his face; and his name shall be in their foreheads." What more can there be to make their bliss complete?

12. To close the whole description of the glory of the new Jerusalem, it is said, verse 5, "And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." Changes, troubles, tears, and death, are at an end, and glory eternal is their's. One eternal noon is their's, and the golden harps ever tuned, will assist their deathless tongues in ascribing glory, and honor, to him who sets on the throne, and to the Lamb, forever more, Amen.

SERMON XXI.

TEXT....1 Cor. xv. 24, 27, 28, "*Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power, for he hath put all things under his feet; but when he ſaith, all things are put under* HIM, *it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the ſon alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.*".....Iſaiah ix. 7, "*Of the increaſe of his government and peace there ſhall be no end upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice from henceforth even forever; the zeal of the Lord of hoſts will perform this.*".....Luke i. 32, 33, "*He ſhall be great, and ſhall be called the Son of the higheſt, and the Lord God ſhall give unto him the throne of his father David; and he ſhall reign over the houſe of Jacob forever; and of his kingdom there ſhall be no end.*"

In the foregoing ſermons I have mentioned the great and glorious things which the Lord by his prophets has ſaid ſhall take place until the new Jeruſalem comes down from God out of heaven, and through the whole Chriſt appears the one through whom all theſe things are to be done, having received this authority from his Father; and there are ſeveral things concerning him which will take place through all theſe things, which I could not with propriety ſpeak upon until I had gone through with the things propoſed in the firſt ſermon. Theſe ſhall now be noticed.

In the text from Corinthians, Isaiah and Luke, there is a seeming contradiction, though in reality there is none. In the words from Corinthians, Paul says that Christ shall deliver up the kingdom to God, even the Father, that the Son himself shall be subject to him that put all things under him. In Isaiah and Luke, it is said that of the increase of his government and peace there shall be no end, and that he shall reign over the house of Jacob forever, and that there shall be no end of his kingdom. How can all this be true? How can Christ deliver up the kingdom to God his Father, and yet reign forever in a kingdom which cannot end?

I shall endeavour to shew how all this can be, by attending to the following particulars.

1. *What is meant by all things being put under Christ.*

2. *What that rule, authority and power is, which Christ will put down.*

3. *What is meant by his giving up the kingdom to God, and how in this the Son himself shall be subject to him that put all things under him, that God may be all in all.*

4. *Shew how he will reign forever, and have a kingdom which will never end, after all the other things take place.*

1. *I am to shew what is meant by all things being put under Christ.*

It must be remembered, that there are three states of the kingdom of Christ, which he compares to the corn, first, *the blade*—then, *the ear*—after this, *the full corn in* the ear—[This has been noticed in sermon ix.] When Christ was on the earth, his kingdom was in the blade, and he did not pretend to exercise any kingly power over men, but appeared in the form of a servant, and in this, set an example for all his ministers and followers, who expect to reign with him hereafter.

He was called God's servant, Isa. xlii. 1, "Behold my SERVANT whom I uphold." Chap. lii. 13, "Behold my SERVANT shall deal prudently, he shall be exalted and extolled, and be very high." Phil. ii. 7, "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He

said of himself, "I am among you as one that serveth." He was a servant of rulers, and paid tribute to them; submitting to their government. This is mentioned in Isaiah xlix. 7, "Thus saith the Lord, the redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the nation abhoreth, to a servant of rulers; kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy one of Israel, and he shall choose thee."

When he was here God upheld him, and he learned obedience to God, in the things he suffered. Heb. v. 7, 8, 9, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

While Christ was on earth, passing through sufferings, which ended on the cross, God set before him a most pleasing prospect of glory and honor which he was to have after his sufferings in this world; and this encouraged him through the whole. All this is mentioned by Paul. Heb. xii. 2, "Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

From all these things it is plain, that all was not under Christ when he was on earth, though he had power on earth to forgive sins, and to do many things which no other man ever did. As the text says, all things are put under him, it is plain there was a time when all things were not under him.

What is meant by Christ's having all things put under him is this; *after he was raised from the dead by the glory of the Father, God, his God, gave him as the second Adam, all power, or authority, in heaven and earth, being raised higher than any being excepting God who gave him that power.* This I shall prove to be the meaning of his hav-

ing all things put under him, from the teſtimonies recorded in the ſcriptures of truth.

Jeſus Chriſt himſelf declared his power, after his reſurrection, which he had not mentioned before; becauſe he had not received it until he roſe from the dead. Matt. xxviii. 18, 19, 20, "And Jeſus came, and ſpake unto them, ſaying, all power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy ghoſt, teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you always, *even* unto the end of the world. Amen." While Jeſus in theſe verſes declared himſelf in poſſeſſion of all power in heaven and earth, he at the ſame time declared that it was given to him; which ſhews that once he had not that power. Paul's words prove that Chriſt received this power after he roſe from the dead. Rom. xiv. 9, "For to this end Chriſt both died, and roſe, and revived, that he might be Lord, both of the dead and the living."

Paul has abundantly proved the meaning of Chriſt's having all things put under him. Eph. i. 19, 20, 21, 22, 23, "And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places;* far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all."

This verſe is a complete explanation of the firſt particular. This is the meaning of all things being put under Chriſt, he is above all, excepting God who is above Chriſt, being his head. 1 Cor. xi. 3, "But I would have you know, that the head of every man is Chriſt; and the head of the woman is the man; and the head of

Christ is God." This same glorious subject is mentioned by Paul, in Phil. ii. 8, 9, 10, 11, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This person thus exalted, having all things under him, is the seed of Abraham, the seed of David, the MAN that God said he would not fail, David—the MAN he made strong for himself, the MAN who is crowned with glory and honor; the Son of David, who is to set on God's right hand until his enemies are his footstool; God's first-born, who is now higher than the kings of the earth; who once had not where to lay his head, being despised and rejected of men. He is now worthy of more glory than MOSES; greater than SOLOMON; higher than the kings of the earth; having a more excellent name than angels; and sitting with his Father on his throne, from thence expecting, until his enemies become his footstool. Since he rose from the dead, God has set him over the works of his hands. This was the case with the first Adam, until he sinned. Gen. i. 28, "And have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." This shews that all things were put under the FIRST ADAM.

David mentions this; Psalm viii. 4, 6, 7, 8, "What is man, that thou art mindful of him? And the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, and the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Paul has explained this, as it reſpects the firſt, and ſecond ADAM; Heb. ii. 6, 7, 8, 9, "But one in a certain place teſtified, ſaying, what is man, that thou art mindful of him? or the Son of man, that thou viſiteſt him? Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honor, and didſt ſet him over the works of thy hands; thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing, *that is*, not put under him; but now we ſee not yet all things put under him; but we ſee Jeſus, who was made a little lower than the angels for the ſufferings of death, crowned with glory and honor; that he by the grace of God ſhould taſte death for every man."

By man mentioned here, I underſtand the firſt ADAM, by the Son of man, the ſecond ADAM. Though we do not ſee all things under MAN, yet we ſee them under the SON OF MAN, (JESUS.) This is the name he uſed when ſpeaking of himſelf, before all things were put under him. "Whom do men ſay that I the SON OF MAN, am?" The account of the firſt and ſecond Adam, is given by Paul, in 1 Cor. xv. 45, 46, 47, 48, 49, "And ſo it is written, the firſt man Adam, was made a living ſoul, the laſt ADAM *was made* a quickening Spirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy. The SECOND MAN is the Lord from heaven. As is the earthy, ſuch are they alſo that are earthy; and as is the HEAVENLY, ſuch are they alſo that are HEAVENLY. And as we have bourne the image of the earthy, we ſhall alſo bear the image of the HEAVENLY." Verſe 21, "For ſince by *man* came death, by MAN came alſo the reſurrection of the dead."

The power which the Son of man has received, not only extends to angels, men and devils; but is to reach to the day of judgment; the day God has appointed to judge the world in righteouſneſs by that MAN whom he hath ordained. Peter ſays, Acts x. 42, "And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the judge of

quick and dead." Chap. xviii. 31, Theſe things are ſufficient to ſhew what is meant by putting all things under Chriſt.

2. *I am to ſhew what that rule, authority, and power is, which Chriſt will put down, before he delivers up the kingdom to God.*

When Jeſus Chriſt took the kingdom, or the command of things in heaven and earth, men and devils were oppoſed to it, and many ſaid, "We will not have this man to reign over us." The reaſon was, his government was contrary to theirs; and they knew if his increaſed, theirs muſt decreaſe. Their rule, authority, and power, was founded in *bondage*, *inequality*, *diſcord*, and *war*;—his government was founded in *liberty*, *equality*, *unity*, and PEACE. Chriſt was ſet over the world, to overthrow all the governments on earth, which are contrary to his; and to eſtabliſh righteouſneſs in the earth, that God's will may be done on earth, as it is in heaven.

Thoſe men who had the rule in the days of the apoſtles, who were in authority, and exerciſed the power they had; were afraid of the preaching of Chriſt, and the apoſtles; not becauſe it was wrong; but becauſe it was againſt them, and for the general good of the people.

This oppoſition to the reign of Chriſt, and their plans to overthrow the government of Chriſt, and deſtroy the decree of God concerning his ſon whom he has appointed to put down all rule, authority and power, with the account of his ſucceſs in the work, and the danger *kings* and *judges* are in, if they oppoſe him, is all recorded in Pſalm ii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the Lord, and againſt his anointed, ſaying, let us break their bands aſunder, and caſt away their cords from us. He that ſetteth in the heavens ſhall laugh; the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure; yet have I ſet my king on my holy hill of Zion. I will declare the decree; the

Lord hath said unto me, thou art my son, this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him."

This psalm gives such a plain account of the authority of Christ, and how he will break in pieces all authority and power which shall rise against him, that we have only to read and believe.

Lest any should doubt the meaning of this Psalm, I will quote an explanation of it given by an apostle, under the direction of the Holy Ghost. Acts iv. 24, 25, 26, 27, 28, "And when they heard that they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

When these powers set themselves against the Lord, and his Christ, did they succeed? No, they were broken to pieces. The Jews have been scattered, and so they remain to this day, and every power which has risen against Christ's reign, gospel, or followers, have been broken in doing it, and this will be the case until the last opposition is made against Christ, when fire from heaven will devour his adversaries.

Since Christ ascended his throne, the powers of the earth, as it respects what they call religion, and government, have grown weak to what they once were. There is more of the knowledge of his kingdom in the earth than there once was, and as this knowledge increases, oppression diminishes. There are certain things which Christ will put down, before he gives up the kingdom.

1. Idolatry, which is now in a great part of the earth. 2 The delusion of Mahomet. 3 The delusion of the church of Rome, called the man of sin. 4 The superstition of thousands who profess to believe in Christ. 5 All the forms of government, which are in opposition to his. 6 All who uphold these things and refuse to submit to Christ and own him as their Lord.

All these things will not take place until the last judgment. Christ is now preparing the way to put down what is against him; but when he comes to reign on the earth, what a terrible overthrow will there be of rule and wicked rulers, when he shall wound the heads over many countries, and fill the places with their dead bodies. All these things have been noticed in this work.

There will be a time before Christ delivers up the kingdom, when there will not be one thing in opposition to Christ. He will subdue all things to himself; those who do not submit to his government will be destroyed, like the tares in the fire. Many people talk of Christ's subduing all things to himself, slaying all his enemies, and yet hold that wicked men and devils will be eternally hating him! According to this, instead of subduing them, their rage, and opposition will increase forever. This is folly in the extreme. The last thing which Christ will do to put down all rule, put all things under his feet, and prepare the way to deliver up the kingdom to God is this, to raise all the dead, cast all his enemies into the lake of fire, and make an end of sin, by punishing his enemies with everlasting destruction; when the heavens and earth shall be on fire, which will make an eternal end of them; his indignation and anger will then cease in their destruction. In addition to this, all his

friends will be raiſed from the dead, and thus death or the grave, will be ſubdued, and his children will then be prepared for the new heaven and earth, with the new Jeruſalem, where they will dwell forever.

I come now to the third particular.. .viz....

3. *What is meant by delivering up the kingdom to God, and how in this the ſon ſhall be ſubject to him that put all things under him, that God may be all in all.*

In the firſt ſtate of the kingdom, Jeſus Chriſt was appointed to preach righteouſneſs, to work miracles, chooſe the apoſtles, and inſtruct them into the myſteries of the kingdom, ſet an example to all his followers; to ſuffer the juſt for the unjuſt that he might bring us to God, and to offer himſelf unto God an acceptable ſacrifice to God. This was what God appointed him to do before he laid down his life. He told the people he had a work to do on earth, and that it was his meet to do and finiſh it, John iv. 34, "Jeſus ſaid unto them, my meat is to do the will of him that ſent me, and to finiſh his work." In his prayer to his Father he mentions the work he had to do on earth, and that he had finiſhed it.

John xvii. 4, "I have glorified thee on the earth; I have finiſhed the work which thou gaveſt me to do; when he came to the laſt of his ſufferings, on the croſs, he cried out, "It is finiſhed! and gave up the Ghoſt." In all this he appears to be ſubject to him that appointed him for the work he had done.

This work on earth, in the kingdom in the *blade*, prepared him for that power which he now has to ſubdue all things, and which will laſt through the next ſtate of the kingdom, when it is like the corn in the *ear*. This will begin with his reign on the earth, and continue till he has gathered out of his kingdom all things that offend, who will be caſt into the furnace of fire. When all this is done, all the ſaved will be by Chriſt preſented to his Father, without ſpot and blameleſs, and delivered from all their enemies, from pain, death, and mortality, and will be equal to angels, to die no more. All this is mentioned in the ſcriptures. Eph. v. 27, "That he might preſent it to himſelf a glorious church, not having

ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh." Col. i. 22, "To preſent you holy, and unblameable, and unreproveable in his ſight." Jude 24, 25, "Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy; to the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and ever, Amen."

When this *mortal* puts on *immortality*, then death will be ſwallowed up in victory, death will be the laſt enemy Chriſt will ſubdue. When the ſaints are equal to angels, are preſented before the throne, the work Chriſt is exalted to do, will be done, and having done this, he will give up his authority to him that gave it to him, and be ſubject to him that put all things under him. Here God will be all in authority, and in all who are preſented before him.

If I may be allowed to expreſs my mind upon this glorious ſubject, and to repreſent Chriſt ſpeaking to his Father, when he delivers up the kingdom, it ſhall be in theſe words.

"O my Father, here I am, and the children thou haſt given me. When I firſt appeared on earth in form of a ſervant to preach righteouſneſs, I did thy will, and pleaſed thee in all things. When I was by thee raiſed from the dead, to ſet on thy throne, I ruled in righteouſneſs, interceded for man, protected my followers, and diſappointed their enemies. When I reigned on earth, I ſubdued my foes, gladdened the hearts of my friends, and ſpread the knowledge of thy glory through the earth. When the nations, deceived by ſatan, compaſſed the camp of the ſaints, I delivered them, and overthrew their foes. When the time of the dead was come that they ſhould be raiſed, the ſaints made immortal, the enemies judged and deſtroyed, I by thine appointment, executed judgment, and they are now deſtroyed. All rule, power and authority but thine is now by me put down.

Theſe bleſſed of thee, I preſent faultleſs before thee, with exceeding joy to me, thee and them. "Thine is the kingdom, and the power and the glory forever. To thee

I ſubmit, and with ſubmiſſion aſk for that which is thine to give. Let me under thee, reign over theſe thy children, and my brethren, in the new Jeruſalem forever." All this by his father will be granted.

O the glory of that immortal ſtate when the ſaved ſhall be preſented faultleſs before his throne !!

4. *I come now to ſhew how Chriſt will reign forever, and have a kingdom which will never end, after he has given up the kingdom to God the Father.*—

As Chriſt ſuffered on earth to enter into his glory, and as his ſufferings laid a foundation for his being highly exalted, ſo his giving up the kingdom at the laſt, will lay a foundation for greater glory to follow that, which he gives up. It has been ſhown that after the day of judgment, there will be a new heaven, and earth, and a new Jeruſalem, where the ſaved nations will walk, and that in the new Jeruſalem there will be the throne of God and the Lamb. This throne of the Lamb, is where Chriſt will reign king of ſaints, after he has given up the authority he had to put down all rule authority and power.

Chriſt told his hearers that the kingdom was like a net which gathered good and bad, and that when it was drawn to the ſhore, they gathered the good into veſſels and caſt the bad away, ſo ſhall it be in the end of this world, he ſhall gather out of his kingdom all things that offend, then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father.

This kingdom of Chriſt will never end. Here all the ſaved will behold the king in his beauty, ſee his face, and go no more out forever.

I think theſe things muſt appear plain, rational and ſcriptural to all who believe the ſcriptures mean as they ſay. God grant we may at laſt appear with him in glory, Amen.

SERMON XXII.

HAVING gone through all the dreadful and glorious things which are to take place until the new heaven and earth shall be created, and the new Jerusalem come down, when Christ shall deliver up the kindom, and have his throne and kingdom in the new Jerusalem forever. I now proced,

III....*To consider the duty enjoined on all by the apostles in the text, mentioned in page* 14, *of this work, viz....To take heed to the prophecies until the day dawn and the day star arise.*

In this proposition are two things;

1. *The duty enjoined, which is to take heed to the word of prophecy, as a light shining in a dark place, until the day dawn and the day star arise.*

2. *Doing this, is doing well.*

1. *We will consider the duty enjoined, which is constantly to take heed to the sure word of prophecy, as to a light shining in a dark place.*

In the verses before this, the apostle had given his brethren the reason why he and the other apostles, had given such directions to the brethren concerning the manner in which they ought to conduct as pilgrims on the earth, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ; but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved son in whom I am well pleased; and this voice which came from heaven we heard, when we were with him in the holy mount."

Notwithstanding the apostles heard the voice of God to Christ in the mount, and were eye-witnesses of the glory which Christ had, yet, he considered that his brethren had something more sure than that, which was the prophecies, which went before, testifying of that very glory which the apostles saw, and which the saints then enjoyed.

What the apostles preached, was not a plan, or fable, which they had devised, and imposed on their brethren and the world; the prophets hundreds and thousands of years before had spoken of these things which they preached concerning salvation. The prophecy is considered the sure word, and a light shining to us in this world, which without it would be a dark place.

The nature of the prophecies; those which have been fulfilled, and such as are fulfilling at the present day, prove that all the prophecies are true. There are several things which have prevented people from attending to the duty enjoined in the text, some of which I will mention.

1. Many people though they consider the prophecies true, yet do not consider that they mean as they say, they suppose there is a spiritual meaning, (as it is termed) or that the scriptures mean something more than is expressed; if this be the case how can the prophecies be a light shining in a dark place?

This plan was invented by ORIGEN, who lived in Alexandria in Egypt, about fifteen hundred years ago. He said that those who understood the scriptures as they read, could not be saved; in this way the scriptures, have been laid aside for other books, and the prophecies of great and glorious things to come, are considered, as refering to the experience of believers, or to what a party spirit is in love with. In this way the beauty, excellence, and glory of the prophecies is laid aside.

In order to take heed to the prophecies as a light, we must consider that they mean as they say; and that no prophecy of the scripture is of any private interpretation. The plain sense of the prophecies is certainly the best

If we do not consider them in this way, the vision of all will be as a sealed book instead of a light. In this way the prophecies are considered by many in the present day, according to what is said in Isa. xxix. 9, 10, 11, 12, 13, 14, 15, 16, "Stay yourselves and wonder, cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith I cannot; for it is sealed.

And the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith I am not learned. Wherefore the Lord said, forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe to them that dig deep to hide their counsel from the Lord, and their works are in the dark! and they say, who seeth us? and who knoweth us? Surely your turning things upside down shall be esteemed as the potter's clay."

Had the prophet Isaiah lived in this day, and lived in New England, he could not have given a more exact description of *priests*, *rulers*, and people, in this country than is given in these verses.

1. He describes the *prophets*, *rulers*, and *seers*, as in a state of *drunkenness*, and *stupidity*; this is the case with those who are called *ministers* in this country beyond what ever it was since New England was settled.

In former years they were active, in stiring up the government to make laws to hang the Quakers, or banish the baptists, enforce uniformity, make platforms, or put those in execution already made; but how differ-

ent is it now? At the present day, there is now and then a solitary pamphlet upon sprinkling *babes*, sometimes an ordination, or election sermon, but in general, a deep sleep appears among the rulers of the people.

2. Besides all this, the scriptures of the prophets, or the prophecies are become to the learned and unlearned as a sealed book. The prophecies, a light in a dark place, which we are commanded to take heed unto, is thought to contain things which we ought not to search after, in the view of people in general. When these *learned men* are asked the meaning of the prophecies; they have at once a plea for their *ignorance*, "it is a sealed book," (is their reply,) which learned men do not know the meaning of. These men talk much about *revealed religion*; but ask them the meaning of revelation, and at once they call revelation something that is hidden from mortals. When the unlearned are asked the meaning of the prophecies, their reply is, "I am not learned, I cannot tell you what it means," thus between the learned and unlearned, the enquirer learns, that the learned, (as they are wrongly called) are as ignorant of the prophecies, as the unlearned.

3. The consequences of all this is, that the scriptures, (a sealed book to them) is laid aside, and the fear, or our duty to God is taught by the precepts of men, because mens' precepts can be understood. The consequence of all this is, we have articles upon articles, platforms upon platforms;—creeds upon creeds;—covenants upon covenants;—catechisms upon catechisms;—bodies and systems of divinity, upon bodies and systems;—associations upon association; missionary plans, upon missionary plans,—instead of the word of God line upon line, precept upon precept, here a little and there a little. All these things are facts.

4. Notwithstanding all this, the Lord will proceed, to do a marvelous work and a wonder; he will cause the wisdom of the wise to perish, and the understanding of the prudent to be hid. All this is taking place in the present day, and particularly in New England.

How little are the doctrins and commandments of men regarded now, to what they were a few years ago. How are the human forms of men tumbling to peices, in different parts of our country. How little are thoſe men *reverenced*, who have the impudence to ſtile themſelves the reverend! &c.—How is their wiſdom periſhing! How is their underſtanding hidden! like ſtars hidden by the greater light of the ſun. They are conſtantly leaving the aſſemblies of the people, eſpecially, where the moſt of the light of the ſcriptures is received. They ſeek to hide their counſels from the Lord, and their works are in the dark. As ſoon as the light of the ſcriptures come, they are afraid, leſt their works will be diſcovered. The light is to them as the terrors of death.

What a wonderful and marvelous thing is done in this country, within a few years! How are men freed from the precepts of men, thoſe ſhakles of ſoul and body. Almoſt every ſtate in the union is free from tyranny, under the name of religion.

How marvelous is the conduct of the legiſlature of Vermont. No longer ago than October 1807, the general aſſembly repealed all laws reſpecting religion in the ſtate; ſo that no man is obliged to pay a tax to the clergy. This has ſet the clergy on float, while their cry is, religion is coming to nothing—A religion which human law upholds.

5. The Lord tells thoſe who conduct in this manner that they are turning things upſide down, and that it is not good. By laying aſide the true meaning of the ſcriptures; they have turned another ſide to the people from what is meant. The conſequence of all this is, people are become ſo expert, that each one can prove from the ſcriptures what he wiſhes to believe. People in general from this notion, have learnt enough, to make out that the ſcriptures abound in contradictions; becauſe each one wiſhes to ſupport his plan from the ſcriptures, and as they are taught that the ſcriptures do not mean as they ſay, each one makes a meaning to pleaſe himſelf, but this is not taking heed to the ſure word of prophecy as unto a light ſhining in a dark place.

2. There is another thing which prevents attending to the prophecies in a right manner, and that is, people have a kind of general ſyſtem concerning what is to be hereafter, and thinking their ſyſtem is right, they ſuppoſe the ſcriptures muſt mean their ſyſtems, let it ſay what it will. This is a very great diſadvantage to people. We are in general taught, that all men are guilty of Adam's ſin, that ſome are made to be ſaved and ſome to be damned, that after a few years, the ſun moon and ſtars will be annihilated and that after this, in ſome part of God's dominion, there is a wonderful place, called HEAVEN, and in ſome part of immenſity, a place called Hell, where the wicked will be tormented without end, and be eternally raging, and blaſpheming God, being in the preſence of the ſaints and angels forever. Some ſuppoſe that after all the torments they endure, they will at laſt be delivered and enter into Paradiſe. While people are taught theſe things, which differ from each other, and from the ſcriptures, it is not ſtrange that they do not take heed to the PROPHECIES as a ſure word. The ſmall knowledge which people in general have of the ſcriptures, is uſed to ſupport what they are taught to call divinity.

So long as people believe that the plain declarations of ſcripture do not mean as they ſay; ſo long they will remain ignorant of the real beauty and excellency of the ſure word of prophecy.

In order to take heed to the prophecies as a light ſhining in a dark place, we ought to diſtinguiſh between that part of the ſcriptures which is a PROPHECY, and that which is hiſtory, parables, or the rule of conduct in this preſent life. To know the truth of the PROPHECIES, which are yet to be accompliſhed, we ought to conſider, how thoſe prophecies were fulfilled, which the hiſtory of their accompliſhment contains. The prophecies which ſpake of the Birth of Chriſt, the ſon of a Virgin, were fulfilled, exactly according to the prediction, and ſo were thoſe which foretold his life, his death, and the things which took place immediately after his being received up into glory.

As all these things are said to take place exactly as they are stated, we may safely conclude that what is yet to take place, will hereafter come to pass as it is laid down in the scriptures of truth. Viewing the prophecies in this way, as a light unto us in this world, whatever things this light discovers, we ought to believe, and consider true.

With this belief of the prophecies, what a glorious scene is presented to our minds by the light of PROPHECIES, when we consider that the things mentioned in the foregoing sermons will take place as they are recorded in the scriptures of truth! How must every believing heart grow warm while he views the promises made to Abraham, Isaac, and Jacob, and when he considers that God will ere long perform all he promised these men, as it respects themselves, their land, and their children!

How glorious do the prophecies appear which speak of the new covenant with the Jews, which shall hereafter be made with that long neglected people, when they shall come from different parts of the earth where they are now scattered, and be settled in the land of their Fathers, according to their old estates, never more to be scattered abroad among all nations! Consider this to be the meaning of the new covenant, and it appears worthy of a God of truth.

While we read that Jesus shall return to the mount of Olives to overcome his foes, deliver the Jews, reign over Jerusalem, and be the King over all the earth, causing wars to cease to the ends of the earth! How glorious is the prospect before every believer! Especially, when he reads in the prophecy of this glorious event, that all the dead saints shall rise to reign with him one thousand years, before the wicked rise, and though we are shewn by the light of prophecy, that after this, satan will for a short time deceive the nations; and that at the last judgment, satan with all the enemies of Jesus, will be destroyed; yet what glory is there shewn us by the prophecy, in the new heaven and earth, and new Jerusalem, where

changes, troubles, ſorrow, and death are no more. Theſe things I believe in, rejoice in, look, and long for.

2. *The apoſtles tells us that taking heed to the prophecies as they are laid down, is, doing well.*

In ſeveral particulars we do well to attend to the prophecies, as they are recorded.

1. It is honoring God our Creator. There cannot be a greater diſhonor done to a ſuperior, than to ſay that he does not mean as he ſays; for it makes him a deceiver; the perſon who believes the prophecies, and believes they mean as they ſay, has a much greater idea, than thoſe who do not, of what God will do hereafter, as the man has greater ideas of creation, who believes the ſun, moon, and ſtars, are worlds as great or greater than this, has above the man who conſiders the heavenly bodies as only ſmall ſpecks in the firmament, to afford light to this earth.

How amazing muſt our thoughts of God be, when we believe that he knew of all theſe great and glorious things from the beginning! And when we conſider that his power is as great to perform, as his knowledge is to foretell!

2. It is doing well, becauſe it gives us an exalted idea of what Chriſt, under God, will do before he gives up the kingdom, and what he will have when he reigns in the new Jeruſalem with all his ſaints forever.

3. To take heed to the prophecies is doing well for ourſelves, in this way, we have a light all the journey through life, in whatſoever ſituation we are in, if poverty, affliction, pain, or loſs attend us, the prophecy of future glory, will lead us to glory in tribulation, knowing that through much tribulation we muſt enter into the kingdom, where the righteous ſhall ſhine as the ſun forever, in that day which will dawn at the reſurrection of the juſt, a day without night, ſorrow, death, or crying.

I now cloſe this ſubject ſo glorious, believing in the prophecies, and feeling conſcious that I have written according to the underſtanding God has given me by his word and ſpirit, which taught me to know and love the truth as it is in Jeſus.

To the bleſſing of God I commend this feeble attempt to increaſe the knowledge of the ſure word of prophecy. It is poſſible, that many who read this work may never ſee my face in time, and it is likely that ſome at leaſt will read it when I am laid away in duſt.

Dear reader, I have one requeſt to make, that is, not to believe, or diſbelieve what is ſtated in this book, on my teſtimony barely; but ſearch the ſcriptures whether theſe things are ſo. If you are unbelievers, repent, and believe the goſpel. If you are believers, pray for me, for yourſelves, live as pilgrims, and long for glory; ſuch, through grace, I hope to meet in the New JERUSALEM, where Jeſus ſhall be our light, our glory, and our joy forever....To him be glory in the church, throughout all ages, world without end, Amen and Amen.

List of Subscribers.

A

	NO. COPIES.
WILLIAM ALBEY, Wiscasset, Maine,	1
Andrew W. Adams, Durham, Maine,	1
Alexander Alexander, Portland,	1
Catherine Atwood, Haverhill, Massachusetts,	1
Reuben Atkins, Cabbot, Vermont,	1
Asa Ayers, New-Gloucester, Maine,	1
Joseph Ayers, Portland,	1
James Anderson, Salem, Massachusetts,	1

B.

Daniel Buswell, Bradford, Massachusetts,	2
Thomas H. Burnham, Ipswich, Massachusetts,	8
Joseph Y. Burgin, Portsmouth,	8
Hall Burgin, Allenstown, New-Hampshire,	8
Amos Braley, Freetown, Massachusetts,	32
Mrs. Bailey, Wiscasset, Maine,	1
William Babb, do. do.	1
Enoch Blake, Billymeade, Vermont,	1
Willard Bartlett, Barnston, Vermont,	1
Moses Baker, Somersworth, New-Hampshire,	1
Zera Beebe, Stanstead, Canada,	1
Henry Butler, Notingham, New-Hampshire,	1
James Burley, Exeter, New-Hampshire,	1
James W. Brand, Portland,	2
J. P. Bartlett, do.	2
Sally Butts, do.	1
Lewis Bailey, Haverhill, Massachusetts,	1
Joshua Bangs, Wheelock, Vermont,	1
Joseph C. Boyd, Portland,	1
William Becket, do.	1

	Copies.
Joseph Boody, Alton, New-Hampshire,	1
Samuel Bernard, South-Hampton, New-Hampshire,	1
Josiah Burleigh, Newmarket, New-Hampshire,	1
John Band, Ipswich, Massachusetts,	1
Ephraim Brown, Salisbury, Massachusetts,	1

C.

Edward Call, Portsmouth, New-Hampshire,	2
Thomas Chase, Haverhill, Massachusetts,	1
Ichabod Churchhill, Woodstock, Vermont,	1
Aaron Chote, Haverhill, Massachusetts,	1
Miles Chesley, New-Durham, New-Hampshire,	1
Caleb Creesy, Mount Vernon, Maine,	1
Ross Coon, Haverhill, New-Hampshire,	16
Samuel Carter, Shelden, Vermont,	1
Mr. Cushman, New-Bedford, Massachusetts,	8
Jacob Cunningham, Edgecomb, Maine,	1
Mr. Cunningham, do. do.	1
Timothy Cunningham, do. do.	1
George Cate, Portsmouth, New-Hampshire,	1
Joseph Croone, Edgecomb, Maine,	1
Joshua Cross, Bristol, Maine,	1
Daniel Conant, Boston,	8
David Catland, Bristol, Maine,	1
Ephraim Colburn, Waterford, Vermont,	1
John Carsley, Buckfield, Maine,	1
William Capen, Portland,	1
John Cutts, Boston,	1
Josiah Carter, Portland,	1
Jotham Cook, do.	1
David Currier, jun. Salisbury Massachusetts,	1
Moses P. Clark, Rowley, Massachusetts,	1
Theodore Coffin, Hampton, New-Hampshire,	1

D.

D. Deleno, New-Bedford, Massachusetts,	1
William Dickey, Bradford, Massachusetts,	1
Stephen Drowne, Sheffield, Vermont,	1
Reuben D[illegible]e, Charlestown, Massachusetts,	1

	Copies.
Daniel P. Browne, Portsmouth, New-Hampshire,	1
John Dearing, Edgecomb, Maine,	1
Samuel Daniels, Danville, Vermont,	1
John Dow, Epping, New-Hampshire,	1
Asahel Davison, Waterford, Vermont,	1
Thomas Dow jun. Danville, Vermont,	1
James Dwinells, Bradford, Massachusetts,	1
Joseph Doe, Newmarket, New-Hampshire,	1
Samuel Dyer, Notingham, New-Hampshire,	1

E.

Josiah Edgerly, New-Durham, New-Hampshire,	1
John Edgerton, Cabbot, Vermont,	1
Caleb Emery, Sanford, Maine,	1
William Edmonds, Boston,	8

F.

Samuel Fabin, Newington, New-Hampshire,	1
Henry Frost, Kennebunk, Maine,	2
Elijah Flanders, Halley, Vermont,	1
David Flanders, do. do.	1
William Francis, Portland,	1
David Flanders, Salisbury, Massachusetts,	1

G.

William Gridley, Boston,	8
Isaac Gardner, do.	1
George Gray, Anson, Maine,	
John Goodwin, stanstead, Canada,	
John Gustin, do. do.	
William C. Gilman, Bolton, Vermont,	
Samuel Gooding, Portland,	
Nathaniel George, Salisbury, Massachusetts,	

H.

	Copies.
Ezekiel Henkley, Georgetown, Maine,	1
Samuel Hudson, Littletown, Maine,	1
Hanson M. Hart, Portsmouth,	1
Daniel Hutchingson, Buckfield, Vermont,	1
James Hussey, do. do.	1
David Hardy jun. Danville, Vermont.	1
Salah Howe, Hopkinwell, do.	1
Samuel Homer, Portland,	1
Stephen Hodgkins, do.	1
Thomas Hammond, do.	1
Daniel Hix, Dartmouth, Massachusetts,	8
Barney Hedge, Wiscasset, Maine,	1
Mehitable Hazelton, Portsmouth,	1
John Hovey, Charlestown, Massachusetts,	1
James Hog, Halley, Vermont,	1
Cotton Haines, Rumney, New-Hampshire,	8
Daniel Hardy jun. Danville, Vermont,	1
Joseph Hoyt, Cabbot, Vermont,	1
Hannah Hill, Haverhill, Massachusetts,	1
Joseph Hodgdon, Edgecomb, Maine,	1
Samuel Heath, Haverhill, Massachusetts,	1
Jacob Holt, Woodstock, Vermont,	1
John Hayes jun. do. do.	1
Elijah Harlow do. do.	1
John Herbert, Salisbury, Massachusetts,	1
Jonathan Heriman, Rowley, Massachusetts,	1
Enoch Heriman, Rowly, Massachusetts,	1
Phillip Harthaway, Massachusetts.	1
James Hazelton, Portsmouth,	1
Prince Haines, Danvers, Massachusetts.	1

I.

Edmond Irish, Hartford, Maine,	1

J.

Samuel Jackson, Portland,	1

	Copies.
Ebenezer Jacobs, Mount-Vernon, Maine,	1
James Jewitt, New-Durham, New-Hampshire,	8
William Jenks, Portland,	1
Abner Jones, Bradford, Massachusetts,	1

K.

Merrill Knight, No. 1. Maine,	1
Samuel Knight, Haverhill, Massachusetts,	1
Abraham Kendal, Woodstock, Vermont,	1
Abner Keniston, Amesbury, Massachusetts,	1

L.

George Lake jun. Woodstock, Vermont,	1
Daniel D. Lewis, Portland,	1
Caleb Loring, Boston,	1
Daniel Lathrop, Leeds, Maine,	1
Stephen Lewis, Boothbay, Maine,	1
John Locke, Portsmouth, New-Hampshire,	1
Taylor Little, Halley, Vermont,	1
John Lawrence, Freetown, Massachusetts,	9

M.

Nathaniel Miller, Bridgewater, Vermont,	1
Obadiah Mann, Raymond, Maine,	1
Nathaniel M. Meserve, Portsmouth, Newhampshire,	1
Charles Mackenzie, Hartland, Vermont,	8
William Mc Intire, Bristol, Maine,	1
Ebenezer Mayo, Hollowell, Maine,	8
Berijah Maynard, Waterford, Vermont,	1
Jeremiah Morrill, Danville, do.	1
John Meegs, Wheelock, do.	2
John Moulton, Littleriver, Maine,	1
Samuel Morrill, Amesbury, Massachusetts,	1
Henry Maxfield, Salisbury, Massachusetts,	2
Samuel Morrill, Salisbury, Massachusetts,	1
John Marble, Bradford, Massachusetts,	1
John Marton, Salisbury, Massachusetts,	9
Stephen Molt, Hull, Massachusetts,	1

N.

	Copies.
Thomas Norris, Epping, New-Hampshire,	1
John Neal, Litchfield, Maine,	1
Elijah Nevans, Cambridge, Massachusetts,	1
Robert Neal, Portsmouth, New-Hampshire,	1
Mark Norris, Hardwick, Vermont,	8

O.

John Owen, Portland,	1
Christopher A. Olney, Charlestown, Massachusetts,	1
Joshua Osgood, Danvers, Massachusetts,	1

P.

Abel Parkhursh, Bolton, Massa.	1
Josiah Paine, Portland,	1
Polly Porter, Haverhill, Massachusetts,	1
John Plummer, do. do.	1
Theodore Plummer, do. do.	1
Edward Packard, Hebron, Maine,	1
Ebenezer Pattee, Esq. Unity, Maine,	1
John E. Palmer, Danville, Vermont,	1
William Patterson, Edgecomb, Maine,	1
John Paul, Sandford, Maine,	1
Joseph Parker, Bilrica, Massachusetts,	1
Jere Paul, Kennebunk, Maine,	8
James Patch, Hamilton, Massachusetts,	1
Benjamin Porter, Boston,	2
Charles Peirce, Portsmouth, New-Hampshire,	1
Samuel Pottle, Stratham, do.	1
John Page, Cambridge, Vermont,	8
Hannah Patterson, Salem, Massachusetts,	12
Fredrick Plummer, Haverhill, Massachusetts,	16
John Pike, Hampton, New-Hampshire,	1
Anthony Peevy, Farmington, New-Hampshire,	8

Q.

S. W. Quincy, Portland.	1

R.

	Copies.
Harris S. Rogers, Boston,	1
Ranlet & Norris, Exeter, New-Hampshire,	8
John Ransom, Woodstock, Vermont,	1
Elisha Royce, do. do.	1
Nathan Russ, do. do.	1
Samuel Runnels, New-Durham, New-Hampshire,	1
Luthar Rollins, Greene, Maine,	1
James Richardson, Vermont,	1
Robert Randel, Hardwick, Vermont,	1
Betsey Roberson, Portland,	1
Moses Robards do.	1
Thomas Runnels, do.	1
Nathaniel Ring, Salisbury, Massachusetts,	1

S.

Joseph Smith, Haverhill, Massachusetts,	1
Richard Starlin, Woodstock, Vermont,	1
Isaac Small, Portsmouth, New-Hampshire,	1
Charles Sias jun. Derby, Vermont,	1
John Stone, Berkshire, do.	8
Asahel D. Strong, Stanstead, Canada,	4
Robert Snell, Hebron, Maine,	1
Benjamin Spaulding, Buckfield, Maine,	1
Isaac Smith, Littleriver, Maine,	1
John Stiles, Waterford, Vermont,	1
Hezekiah Sawtell, Edgecomb, Maine,	8
Elder Ephraim Stinchfield, New-Gloucester, Maine,	8
Joseph Snow, Montpelier, Vermont,	1
John Sprague, Danville, do.	1
Ebenezer Sherman, Edgecomb, Maine,	1
George Southerland, Boston,	1

T.

William Tuockey, Portland,	
Jonathan Tilton, Danvers, Massachusetts.	

	Copies.
Gideon Terrell, Hull, Massachusetts,	1
Jacob Tidd jun. Boston,	1
Daniel Tuttle, Turner, Maine,	1
James Thomas, Ryegate, Vermont,	1
Ebenezer Thompson, Wheelock, Vermont,	1
Thomas Trundy, Wiscasset, Maine,	1
William Taylor, do.	1
George Tyler, do.	1
Joseph Taylor 3d. Woodstock, Vermont,	1

U.

John Underwood, Portsmouth, New-Hampshire,	1

W.

David Winn, Haverhill, Massachusetts,	1
Henry Wendel, Boston,	10
Michal Wese, Kennebunk, Maine,	1
Peleg Weston, Hebron, Vermont,	1
Ephraim Wadleigh, Halley, Vermont,	1
Ziba Woodworth, Montpelier, Vermont,	1
Simeon White, Bonnston, Vermont,	1
Thomas Watkins, Portsmouth, New-Hampshire,	1
Joshua Weeks, Greenland, New-Hampshire,	1
John Woodman, Wheelock, Vermont,	1
Zebulun Willee, Newington, Newhampshire,	1
Edward Whittle, Portland,	1
Henry Williams, Edgcomb, Maine,	1
Samuel Woodbury, Durham, New-Hampshire,	1
John Wadleigh, Salisbury, Massachusetts,	1
Wesley Whipple, Danvers, Massachusetts,	1
Samuel Whipple, Danvers, Massachusetts,	1
John Wilson, Danvers, Massachusetts,	1
Sarah Wilson, Danvers, Massachusetts,	1

N. B. Several Names of the Subscribers are omitted, by not being returned in season.

BOOKS,

Published by ELIAS SMITH, *and Sold by thoſe perſons, and at the places mentioned in the title page, and Joel Wallingsford, Boſton.*

A Sermon entitled, the whole world governed by a Jew, or the government of Chriſt, as King and Prieſt.

A Sermon on the light not clear nor dark; or, a mixture of human inventions, called Chriſtianity.

A Sermon on the New-Teſtament Baptiſm, with an hiſtory of infant baptiſm, from the third century to the preſent time.

A Sermon on the last judgment.

A Sermon on the resurrection of the dead.

A Sermon on Nebuchadnezzar's dream; of a great image of gold, ſilver, braſs, iron and clay.

Five Sermons on the doctrine of the Prince of Peace, and the prince of this world, concerning the end of the wicked, and the foundation of calviniſm and prieſtcraft ſhaken.

The Clergyman's Looking-Glass, Number, 1, 2, 3, 4.

The Christian's Magazine, Reviewer, and religious Intelligencer, in eight Numbers, ſingle or bound.

The Age of Enquiry, Christian's Pocket Companion and daily Affiftant.

Three Sermons on Election, containing an account of the Election of Chriſt, Angels, Patriarchs, Jews, Prophets, Apoſtles, and Saints, with one Sermon on Jacob's prophecy of Shiloh, one volume.

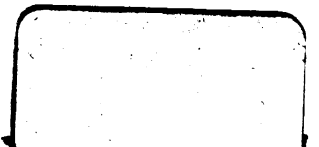
Sermons in volumes.

Smith and Jones' Hymn Books, large and ſmall, a new Edition.

☞ NOW preparing for the preſs, and will be published as ſoon as a ſufficient number of ſubſcribers are obtained; A courſe of Sermons on the character of the Mediator between God and men, the Man Chriſt Jeſus; In which it will be proved, that both the *Trinitarians*, *Arians*, *Socenians*, and *Sabellians*, have erred in their deſcription of the real Chriſt, of whom the Scriptures teſtify.

Date 8407 11
July 11, 1984

Date 8/7/013

JUN 2 4 1994

3 2044 023 323 124